

AMERICA

Public Library
AUG 9 1945
DETROIT

Our Lady's Assumption

THOMAS F. DOYLE



Union Assessment Rights

MOST REV. CHARLES F. BUDDY

EDITORIALS

Potsdam — Japan — Austria

Hungry Europe—Our Answer

HAROLD C. GARDINER

Just Published !

RAÏSSA MARITAIN

author of *We Have Been Friends Together*

writes of the spiritual renaissance
in France between two wars.



Adventures in Grace

In which the wife of the noted philosopher and French Ambassador to the Vatican tells the intimate story of the intellectual and artistic leaders of France whose work so greatly influenced the spirit of the Resistance. Includes intimate portraits of such men as Charles Péguy, Georges Rouault, Léon Bloy, Georges Auric, Stanislas Fumet, Jean Cocteau and many others. 262 pages.

Illustrated. \$2.75

At all bookstores

LONGMANS

COMMENT ON THE WEEK

Tragedy Amid Mercy. When the lost Army bomber tore into the side of the Empire State Building and its explosion snuffed out the lives of the employes of the War Relief Services of the National Catholic Welfare Conference, the catastrophe was indeed an irony of fate. Perhaps, though, it was not fate's irony that a group engaged in spreading Christ's mercy to war's victims should be itself plunged into agony and death. Perhaps it is in God's mysteriously providential designs that those who will best dispense His mercy shall be those who have also shared His Cross. The dead will no longer dispense that mercy visibly, but who can count the largesse of their intercession for the success of the work they had so much at heart? And the living will carry on that work in the conviction that the sacrifice the organization has been blessed with will only render that work for the needy, the starving, the dispossessed all the more fruitful. To all the dead this Review offers its gratitude and the meed of its prayers; to one in particular must we offer this tribute—to Mr. Paul Dearing. Mr. Dearing contributed frequently to these columns; his articles were always steeped in a spirit that was truly apostolic; he was vitally and eloquently interested in the welfare of the Church and in the success of its work for souls and bodies. The day before his death, the Editor and one of his Associate Editors had made plans to request an article from Mr. Dearing on an important topic in which he was authoritatively interested. It remains only to pray for his, and for the other victims' souls. Their work of mercy will be carried on more fruitfully because of the sacrifice with which it is now made consecrate.

The President's Desk. When Mr. Truman returns from the Big Three meeting at Potsdam, he will find his desk at the White House loaded with problems that call for immediate decision. Some of these stem from reconversion snarls, some from the redeployment of the Army, and some from the crisis in European relief. To a considerable extent, all these problems can be considered developments in the old quarrel between civilian agencies and the Armed Services for control of the wartime domestic economy. One of the contributing factors to the redeployment mix-up was the failure of the Army to deal with the Office of Defense Transportation, which learned of troop arrivals only through the newspapers. A similar lack of cooperation between the War Department and the Solid Fuels Administration threatened to give the country its coldest winter of the war and to prevent shipments of desperately needed coal to Europe. Solid Fuels Administrator Harold Ickes was bitterly critical of the War Department for refusing to furlough experienced miners to overcome the manpower shortage, which is the main cause of the coal crisis. In a strongly worded report to Congress, the Mead Committee said that a sudden end of the Japanese War would find the country unprepared for reconversion. To deal more effectively with the situation, it recommended that the Office of War Mobilization and Reconversion, under its new chief, John W. Snyder, take active and direct control over all the war agencies. These are some of the problems the President must grapple with immediately on his return. Only he, as Commander in Chief, can deal effectively with the Armed Services.

Relief Tax Bill. For the past few weeks we have been trying, without much success, to make sense of the so-called relief tax bill of 1945. This bill, by granting refunds now

which are due later on, will improve the cash position of American industry by an estimated \$5,500,000,000. Normally relief is granted to ease some intolerable hardship, but in the present case there is no reason to suppose that industry is suffering from any hardship, least of all from a shortage of cash. The contrary is true, since all reports indicate that, by and large, the cash position of American corporations has never been stronger. One section of the new bill—that increasing the excess-profits-tax exemption from \$10,000 to \$25,000—suggests an answer of sorts, namely, that small businesses have not been able to lay aside during the war sufficient cash reserves to carry them through the reconversion period. But only a small part of the \$5,500,000,000 will go to these small businesses. Would it not have been possible to grant relief selectively, on a basis of need, and thus avoid a huge drain on the Treasury at this particular time? Or would this have been unconstitutional discrimination? Anyhow, some of the proceeds of the Mighty Seventh War Loan will now be used to grant wealthy corporations tax refunds which, at this time, they do not need at all. Perhaps this makes sense, and we are merely too muddle-headed to see it.

Unwelcome Bedfellows Anywhere. Not unnoticed by any means was the repudiation by American Communists of Earl Browder's collaboration with capitalism, and the return to power of William Z. Foster, veteran advocate of simon-pure class warfare along the Marxist-Leninist pattern. On July 27 the Communist Political Association, in special na-

THIS WEEK

COMMENT ON THE WEEK.....	365
The Nation at War.....Col. Conrad H. Lanza	367
Washington Front.....Wilfrid Parsons	367
Underscorings.....Louis E. Sullivan	367
ARTICLES	
The Dogma of the Assumption.....Thomas F. Doyle	368
Why Cloud the Issue?.....The Most Rev. Charles F. Buddy	369
Concerns of B. A. Chemist, Citizen.....Brother I. Leo	371
Our Catholic Answer to Europe's Famine.....Harold C. Gardiner	373
EDITORIALS	374
Potsdam Decree . . . Japan's Refusal . . . Challenge to Catholics . . . Give Austria a Chance	
LITERATURE AND ART.....	376
Report on Irish Letters.....Kathleen O'Brennan	
Germany Through A Truck Window.....Edward B. Garner	
Spring Comes to Our Garden (A Poem).....Sister M. Immaculata	
BOOKS	REVIEWED BY
Rickshaw Boy.....Harold C. Gardiner	377
Woodrow Wilson and the Great Betrayal.....Allan P. Farrell	378
Japanese Militarism.....The Future of Japan	Paul Kiniery 379
THEATRE.....FILMS.....PARADE	382
CORRESPONDENCE.....THE WORD	383

tional convention, voted to disband and then to reconstitute itself as the Communist Party, thus reversing the process that took place fourteen months ago. Coincident with the new line was a new tone taken by the *Daily Worker* towards our national peacetime defense program. Still supporting the proposals for universal peacetime military training, the editors of the Communist organ are beginning to voice their doubts as to whether labor should welcome this measure unreservedly. This is being regarded as a first step to an all-out drive to prevent the formulation of a consistent national defense policy. Evidently aiming to capitalize on a legitimate difference of opinion to further class war, the Communists are expected to throw their support soon behind opponents of the conscription measure. Such support would be as unwelcome, unsolicited and unwanted as their present support is to those who advocate universal training. The contending parties agree on this: Communist support or opposition to conscription has no direct relevance to the merits of the question.

World Education Body. The British Government will be host, beginning November 1, to a conference for setting up a permanent international education body, the first such organization on record. In origin it goes back to the occasional discussions of wartime educational questions which have been held in London since 1942 by representatives of twenty Allied nations. A tentative charter, designating the body as "An Educational and Cultural Organization of the United Nations," has been published in order to invite comments and suggestions prior to the London conference. From our reading of this tentative charter, the scope of the new organization seems far too broad and too indefinite to give an intelligible idea of what it intends to accomplish. Too exclusive stress is put on procedure and organization, and not enough on a clear-cut formulation of its function. While we are in hearty sympathy with any worthwhile attempt to use education's potential in the cause of peace, we sense a lack of guarantees of what this organization will *not* attempt to do or impose. For instance, can it become the vehicle of a particular philosophy of education or theory of culture? Is there anything to prevent it from turning into a gigantic international machine of propaganda? These queries naturally arise from the fact that the charter, as sketched, establishes, not a commission or unit of a Council of the United Nations organization, but an autonomous organization with an international personality and diplomatic immunities. Its proper place, it seems to us, is rather within the framework of the Social and Economic Council of the United Nations organization. Thus placed it would be subject to the well defined norms of the United Nations Charter and more intimately united in purpose with the principal world peace and security organization.

Wehrmacht Chaplains' Hope. To counterbalance a mite our fears that a generation will be necessary for the re-education of the Germans—particularly of German youth—comes a heartening statement from high German Army Chaplains. Three of them, all Catholics, according to a correspondent writing in the *August Town and Country*, are interned in the Benedictine monastery near Niederaltaich. On being interviewed, one of them, Dean Muenchmeyer, stated it as his belief that the Nazis have lost even the chance that Hitler will live as a martyred hero in the minds of the Nazi youth. Said the Chaplain, in part:

This useless resistance, long after every military leader knew that resistance was useless, has led to such a disgraceful debacle that even the most callow youths, and

even more so the reflecting youths, realize how they have been cheated. German youth has been so emphatically sobered and brought to its senses by the final stages of the war that they will never again have faith in Hitler. . . . [He] has now become a criminal even in the eyes of our youth.

The trend of thought on this critical German problem is such that we may be inclined to think the Chaplain's statement over-sanguine. But he and his two companions were all anti-Nazis; they had all been declared *Parteiuunwürdig* (unworthy of the Party), and we might reasonably expect their views on the Nazi youth to be bitter and cynical, rather than optimistic. One hope that they set great store by is the early reopening of Catholic schools:

We are eager to reopen our church schools. Our teachers were dismissed and were forced to knit stockings for a living. They are waiting for the moment when they can again be of service to humanity.

If there is such disillusionment about Hitler and Nazism among the German youth, the sooner the church schools begin to function again, the sooner will the leaven of Christian principles begin truly to re-educate the German youth. This is a truth the Allied nations now governing Germany might well take to heart.

Religion in the German Army. The lengths to which the Nazis went to thwart any religious influences on German soldiers is revealed by the figures one of the Wehrmacht Chaplains gives:

We have one Chaplain for every two divisions—you have fifteen Chaplains for one division. I could not appoint any Chaplains without permission of the Gestapo. The SS Troops and the Air Corps had no Chaplains at all. I could not replace those of my men who were killed—more than ten of them were killed at Stalingrad alone.

Yet, despite this calculated weaning of the soldiers away from their religion, the Chaplains found that "wherever we succeeded in setting up a chapel or a church, more than eighty per cent of the soldiers came to church and also went to Communion." The figures sound extremely high, but again the fact is emphasized that perhaps the Nazi doctrine has not eaten its way so deeply as we feared into the German soul. At least, whatever truly religious elements remain in the German nation must be given the earliest opportunity to embark on their full and unhampered activities. Leaders who have had open and long-standing church affiliations will be found to be the least tainted by the Nazi ideology, and it is to the interest of the world, as well as to that of rebuilding Germany herself, that in all the occupied zones, even in that controlled by the Russians, such leadership be sought out and fostered. For Russians to bar Catholic leadership, for so-called Liberal elements to follow suit in the other occupied zones, would be for the United Nations criminally to shut their eyes to the very groups within Germany whence her happy future will most certainly rise.

Editor-in-Chief: JOHN LAFARGE
Managing Editor: CHARLES KEENAN
Literary Editor: HAROLD C. GARDINER
Associate Editors: BENJAMIN L. MASSE, JOHN P. DELANEY,
ALLAN P. FARRELL, LOUIS E. SULLIVAN, WILLIAM J. GIBBONS
Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

President, America Press: GERALD C. TREACY
Business Manager and Treasurer: JOSEPH CARROLL
Promotion and Circulation: GERALD DONNELLY
Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK 17, N. Y.

THE NATION AT WAR

THE UNITED STATES has continued its efforts to induce Japan to accept "unconditional" surrender. On July 26 President Truman, Prime Minister Churchill and Generalissimo Chiang Kai-shek issued a proclamation from Potsdam, denouncing Japanese resistance as futile and senseless; describing its leaders as self-willed militaristic advisers making unintelligent calculations; stating that the Cairo Declaration limiting Japanese sovereignty to the four main islands will be carried out; referring to reparations. It concluded by calling for "unconditional" surrender now. The alternative was the prompt and utter destruction of Japan.

This Proclamation had been preceded and was followed by broadcasts in Japanese from the United States which expanded the theme that surrender was for Japan the only sensible thing to do.

Japanese announcements have now made their reply, also over the radio, that they will not surrender. So the war goes on, with opinions divided in this country as to how much longer Japan can stand the terrific bombing and shelling which she is daily receiving.

Japan is not resisting the naval and air forces daily attacking her. Her naval forces are believed to be practically destroyed, or rendered inoperative. The status of her air force is not exactly known. It may be nearly non-existent or, as Japan claims, is being kept in reserve against the day of invasion.

Outside Japan the war is of a minor character. Fighting is continuing in the Philippines in a number of places. Two major centers of activity are in north Luzon and in eastern Mindanao. In both those places an estimated fifteen thousand Japs are entrenched in mountain fastnesses. Small campaigns are under way at two places in Borneo and two places in Bougainville, the northern part of New Guinea and in New Britain.

Australian troops are the main element of the Allied forces. Australia believes that the war is so far ended for her that she has proposed to reduce her divisions by half.

In Burma the British are engaged in constant small affairs against substantial Japanese forces, which are being steadily driven back.

CONRAD H. LANZA

WASHINGTON FRONT

WITH THE PEACE CHARTER safely stowed away, with the President still on his voyages, and a Congressional recess impending, Washington suddenly found itself in one of its midsummer doldrums. The Senate was obviously out of breath after its speedy action on Bretton Woods and the Charter, and sitting back waiting for public approval.

As is usual, however, when Congress gets on a dead center, stirring events lie beneath the surface. At this writing, the communiqué from Potsdam had not appeared and was the subject of feverish speculation as to how Mr. Truman had "made out" in his first essay at world politics. Also, the need for implementation of the Charter loomed ahead, with its possibility of a serious breach between Congress and President Truman over major details.

Two important pieces of legislation were also incubating: the full-employment bill, sponsored principally by Senators Murray, Wagner and O'Mahoney; and the Ball-Burton-Hatch bill, which is a synthesis of right-of-center labor thought, and bitterly opposed by organized Labor. The first of these two received a great impetus from the victory of the Labor Party in Britain, and will certainly be pushed vigorously against bitter opposition from upholders of traditional economics.

By the same token and reasoning, the second bill has received a setback from the same event in Britain. Such is the growing unity of nations that the developing Leftist trend in Europe is bound to influence the thought of commentators and legislators over here.

There is also said to be much searching of hearts in the Treasury and the Congressional committees that deal with financial problems—again as a result of the British Labor Party's coming to power. All of our plans for postwar finance seem to have been built on the supposed certainty of Churchill's remaining in office. How unorthodox is the British Cabinet going to be in international trade? How close to Russia? Will Britain be more or less cartelized than it is now? How fast will nationalization proceed? On the answer to any or all of these vexing questions will depend in great measure the revision of our own plans here.

WILFRID PARSONS

UNDERSCORINGS

THE VALUE OF SPORTS in developing character was stressed by Pope Pius XII in an audience to directors of the U. S. Army Central Sports School in Rome. "Sports, rightly understood," he said, "mean the development of the whole man and, while perfecting the body as an instrument of the mind, also make the mind itself a more refined instrument in the search for and communication of truth." They help man, he added, "to achieve that end to which all others must be subservient, the service and praise of his Creator."

► Although shocked and grieved over the death of their friends and fellow-workers, staff members of the War Relief Services-N.C.W.C. have resumed their task of carrying the solace of Christian charity to those in distress. "We owe it to those who lost their lives," Msgr. O'Boyle, Executive Director, declared, "as we owe it to the war-stricken people they served, to continue the work of relief and mercy with a sense of even greater and more serious responsibility."

► A Nisei center for all American-born Japanese, regardless of religious belief, has been opened in Chicago by the Catholic Youth Organization, and dedicated by the Most Rev. Bernard

J. Sheil, Auxiliary Bishop of Chicago and Director of the C.Y.O. The project will help Nisei to find jobs and will provide sleeping quarters for transient Nisei service men.

► In an article entitled "Let Us Get at the Facts," *Osservatore Romano* denies the latest accusation of the Moscow Radio that the Holy See has undertaken a "campaign" for its admission to the peace conference. There is indeed a "campaign," the article adds, but a "campaign waged by the Reds against the Vatican . . . to ostracize the Holy See and prevent it from exercising a moral influence in the postwar world."

► The War Department announced on July 28 that six Catholic priests, Army Chaplains, previously reported as "detained by the enemy" since the fall of Corregidor, are now listed as "killed in action." The priests are: the Revs. Richard E. Carberry, of Portland, Ore.; William T. Cummings, M.M., of San Francisco; John J. McDonnell, of Brooklyn; Henry B. Stober, of Covington; Joseph G. Vanderheiden, O.S.B., of San Francisco; and Matthias E. Zervas, of Milwaukee.

LOUIS E. SULLIVAN

THE DOGMA OF THE ASSUMPTION

THOMAS F. DOYLE

THE VATICAN RADIO several months ago broadcast a message of special significance to American Catholics. It was an unofficial but clear invitation to the faithful in English-speaking countries to petition the Holy Father for the definition of the dogma of the Assumption of Our Lady. The great festival observed in the universal Church on August 15 commemorates a belief that Catholics have held explicitly for close on fifteen centuries—that within a few days of her death the body of the Blessed Virgin was, by a singular privilege conferred by her Son, taken into Heaven. This doctrine, Catholics hold, was contained implicitly in the deposit of faith handed on by the Apostles. For more than eighty years, however, a movement has been growing to have the doctrine proclaimed infallibly.

This would require an *ex cathedra* pronouncement by the Pope, similar to that of Pius IX who, on December 8, 1854, solemnly defined the doctrine of the Immaculate Conception; or a definition by a general council of the Church, such as that published by the Council of Trent four hundred years ago when, among other decisions, it confirmed the tradition of the utter sinlessness of the Virgin.

So far the movement appears to have been confined mainly to the European continent and Latin America, attracting little attention in Great Britain or the United States. The apparent lack of interest in this country is in strong contrast to the enthusiastic leadership shown by Catholic Americans in the movement for definition of the Immaculate Conception. Of incidental interest is the fact that although the Council of Baltimore in 1846 designated the Immaculate Conception as the patronal Feast of the United States, the American Bishops more than fifty years earlier had chosen the Feast of the Assumption. Nine countries today honor Mary as their patron under the title of Our Lady of the Assumption.

There is nothing in the Bible, nor are there any historical testimonies, directly attesting to the Assumption; but the doctrine rests nevertheless on such firm theological grounds that even heretical sects as far back as the fifth century accepted it without dispute. According to Pope Benedict XIV, it would be impious and blasphemous for a Catholic to deny a doctrine that, while not defined as an Article of Faith, has been universally held throughout the Church. Even the dissident Orthodox continue to celebrate the Assumption under the title of the *Dormition* (Falling Asleep) of the Mother of God.

The Greek Orthodox Church agrees with the Catholic Church in the doctrine that, theologically, the corruption of the body is a consequence of the corruption of Original Sin, and that, since Mary was exempted from the corruption of sin, it was most fitting that she should be exempted from corruption in the grave and her body taken into Heaven. The Feast of the Assumption was already being celebrated in the East when Saint Juvenal of Jerusalem stated the doctrine at the Council of Chalcedon in 451. It was Saint John, the Beloved Disciple, who discovered that the Virgin's grave was empty; and it is, of course, a significant fact that no church or city has ever claimed to possess her mortal remains. Had any relics been found, they would most certainly have been proclaimed by the Church and revered above all others.

Every Catholic is convinced that of all God's creatures

Mary occupies a place apart. Many spiritual writers have shown the parallelism between the Feasts of Our Lord celebrated by the Church and those of Our Lady, and it has been pointed out that there is a close parallel in the life of Christ and His Mother. The Church celebrates His birth and hers; His presentation in the Temple and hers; and so on until we come to the mysteries of His Ascension and her Assumption. It is entirely congruous that, as Mary humbled herself in life even to the point of sharing in the death on the Cross, her Son, Who held her first in His thought, should ordain as a reward that she should be assumed after her death, body and soul, into Heaven to share immediately in His Glory.

MEANING OF "DEFINITION"

The question may be asked: Why should the Church be importuned to proceed solemnly to define the doctrine of the Assumption? Definition of a doctrine means that the Church proclaims, under penalty of anathema, a truth revealed by God and preserved infallibly by her since Apostolic times. Not all such truths have been officially defined. Precise doctrinal definitions, in fact, have been comparatively rare and have been made, as a rule, only when there was an urgent need. Of the twenty general councils summoned by the Popes, the two most recent were the Council of Trent in 1545, which defined the teaching of the Church on many disputed points, and the Vatican Council at which the doctrine of Papal Infallibility was defined in 1870. In both cases definitions were necessitated by heretical attacks on truths inseparable from Catholic teaching, but not hitherto infallibly defined. Why should the Church, then, be asked to define a doctrine which is not a matter of current controversy and has never been in dispute among Catholics?

The answer is that, beside the need to refute error, the Church may be prompted to define a doctrine when pressure is exerted through the overwhelming petitions of devout believers throughout the world. This was largely the case when Pope Pius IX defined the doctrine of the Immaculate Conception. In 1925, *Civiltà Cattolica*, a Jesuit Review published in Rome, pointed out that a reason for the definition of the Assumption would be the manifest desire of the Catholic world that the belief should be defined. To proclaim the doctrine of the Assumption in an age hungering for peace in the world would, furthermore, be a particularly opportune honor to the peerless Mother of Christ, whom Catholics every day hail as the Queen of Peace.

HISTORY OF MOVEMENT

Responding to the pious demands of the faithful, 1,700 Bishops in the past twenty years have sent petitions to the Holy See for definition of the Assumption. The earliest extant petition is one signed by Isabella II of Spain, which reached Pius IX in 1863. The movement had begun in the years immediately after the definition of the Immaculate Conception and was already worldwide in 1870, when close to 200 Cardinals, Archbishops and Bishops assembled in the Vatican Council signed petitions.

In the years up to the opening of the present century, the movement waned somewhat, but was given fresh stimulus when petitions were sent to Rome by the Cardinals and other high-ranking dignitaries who attended a Marian Congress in Lyons, France. In 1901, the Holy See received petitions from 212 residential Bishops, and a year later the future Pope Pius X, then Cardinal Patriarch of Venice, lent his aid to the movement in Italy by sanctioning a special campaign in his diocese. Soon after, petitions were sent by the Patriarchs and Bishops of the Chaldean Rite. Succeeding years

brought petitions from all the other Eastern Patriarchs and from 57 Bishops, representing 75 per cent of the residential Sees in communion with Rome.

For a period the movement again receded, but a fresh fillip came with a series of Marian Congresses in Latin-American countries; in Einsieden, Switzerland; Salzburg, Austria; and Trier, Germany. Remarkable results were reported as a result of activities in the diocese of Le Mans, France, and a petition drawn up by the famous Dominican theologian, Father Ranaudin. Another lull followed the outbreak of the first world war but, even during the war years, petitions came from all the Bishops of Austria, speaking in the name of 24,000,000 Catholics.

Since 1921 the movement has shown increasing vitality, and millions of signatures have poured into the Vatican. What has been described as the most moving petition of all came in 1936 from Poland, where all the Latin and Eastern Rite Bishops, representing 23,000,000 of the faithful, reminded Pope Pius XI that he himself, while Papal Nuncio in Warsaw in 1920, had witnessed a signal victory of the Polish Army in the "Miracle of the Vistula" (which resulted in the rout of Bolshevik forces bent on the destruction of Poland) on the very Feast Day of Our Lady's Assumption.

From the beginning the Church—in doctrine and devotion—has demonstrated a profound reverence toward the Mother of God. She is the one creature for whom no praise is too high, for whom there is no such word as hyperbole. Even among Protestants—who, in general, still persist in confusing Catholic veneration of the Blessed Mother with "idolizing" her—there have been many writers who have paid her tributes that might have come from the most reverent Catholic pens. "Our hearts and reason tell us, and have told all Christians in all ages, that the Blessed Virgin must be holier, nobler, fairer in body and soul, than all women upon earth." So wrote Charles Kingsley, author of the essay against Catholicism which provoked Cardinal Newman to write his famous *Apologia pro Vita Sua*. One can cull similar compliments from the writings of Ruskin, Lecky, Hawthorne, Wordsworth, Longfellow. Even the infidel Robert Buchanan once declared the Virgin "well worthy of the reverence of any man, whatever his theological belief."

From the time she was committed to the care of Saint John by the dying Christ, the Church, in successive ages, has continued to pour honors upon the Virgin Mother. There are in all some 2,500 Feasts in the Church in her honor, although only fifteen are included in the universal Church Calendar. In defining the doctrine of her Immaculate Conception, the Church placed a glorious circle on Our Lady's crown; now millions of the faithful are urging that another be added by official definition of her Assumption. In this way, the Church will complete the cycle begun at the Immaculate Conception. It will confirm the universal Catholic belief that as the Virgin was beloved by God from all eternity, she ranks as the most privileged of all creatures; so supreme, indeed, as to have been bodily assumed into Paradise, where she stands beside her Son, Queen of Heaven as Mistress of its treasures.

It is the Queenship of Mary, the belief that God's grace flows freely through her hands, that should inspire American Catholics to join with others throughout the world in beseeching the Supreme Pontiff to proclaim her Assumption, not only as a gesture of filial love and devotion, but of solemn invocation in a world weakened by war and dissension and sorely in need of her comfort and protection. Assailed by bitter enemies, the Church has many times turned to God's Mother in confident intercession as the Queen of Martyrs. What could be more fitting, in a world that craves the boon

of peace, than that the Church, impelled by the piety of her subjects everywhere, should reinforce her unceasing prayers for tranquillity on earth by a solemn proclamation of the glorious privilege accorded the Beloved Mother of being assumed to Heaven to be the Queen of Peace?

WHY CLOUD THE ISSUE?

THE MOST REV. CHARLES F. BUDDY

TO THE QUESTION posed in the *Reader's Digest*, "Must Union Members Give Up Their American Rights?" (July, 1945, p. 93), the answer is an emphatic No—and it is unanimous.

There the unanimity ends. If a second question, is asked—which has to be asked if the first question is to mean anything—namely: "What precisely are 'American Rights'?" there will be sharp differences of opinion.

The author of the *Digest* article is a suspended member of the American Federation of Radio Artists (AFRA). He was suspended because he refused to pay an assessment of one dollar levied by his local's Executive Board to finance labor's fight against a proposed anti-labor amendment to the California State Constitution. This amendment, known as Proposition 12, stated that "every person has the right to seek and hold employment, without impairment of said right because he does or does not belong to a labor organization." In refusing to pay the assessment, the author took the position, as a matter of principle, that no organization "has the power to force its members to contribute to a political campaign fund, whether they agree with the purpose or not." Such an action, he holds, denies his right as an American worker "to be politically free."

Now it will be immediately evident that the argument underlying this stand begs the whole question. It supposes that an organization does not have the right, under any circumstances, to impose an assessment on its members. More specifically, it supposes that a union may not assess its members one dollar, without infringing their political liberty, in order to defeat legislation aimed at weakening, or even destroying, all organized labor.

RIGHT OF ASSESSMENT

This supposition I respectfully, but flatly, deny. I deny it in general, and I deny it in the particular case under discussion. I deny that a lawfully established American organization cannot rightfully, by a democratic decision, command its members to pay a reasonable assessment to save itself from legislation that would destroy it. I deny that AFRA, in assessing its members one dollar to defeat Proposition 12, violated their political liberty or any other freedom which they enjoy as human beings or as American citizens.

If any wrong were done in this case to anybody's rights, it would be because: 1) the assessment was levied undemocratically; or 2) because the end sought was illegitimate from a trade-union viewpoint.

With respect to the assessment, which was very moderate, this was voted by the Board of Directors of the local union concerned. These Directors are chosen by the membership and presumably they speak for that membership.

Section One, Article Eleven, of the AFRA by-laws states: "Initiation fees, dues and assessments of members shall be fixed by the Locals for all members of such Locals, subject to the approval of the National Board."

This makes it evident that the Board of Directors had the

power to levy assessments. Moreover, according to the provisions of Article V of the same AFRA constitution, persons filing an application must substantially agree "to be bound by the respective constitutions of the Association and Local . . . and by any by-laws, rules, regulations and orders existing or thereafter lawfully enacted."

In sustaining the union position in the Superior Court of the State of California, for the County of Los Angeles (No. 498,033), Judge Emmet H. Wilson found that

. . . with this plenary authority the Board of Directors of AFRA did not exceed its power in levying the assessment. The affidavits on file show that its act in so doing was approved by the National Board after the assessment had been levied by AFRA. Plaintiff claims that the approval should have preceded the levying of the assessment. There does not seem to be any reason therefor, but even if plaintiff is correct in his contention, the subsequent approval was a ratification of the assessment. An act done without having been previously authorized is valid if subsequently ratified by those whose authorization was required by the by-laws.

The matter may also be judged against the background of union practice and union history. It can be readily ascertained that the practice of assessments to defend the union from attack, or to strengthen it, is well established.

Furthermore, it can be presumed that the members of the local would have protested the assessment if they thought that the Board of Directors had exceeded its powers or had acted contrary to their wishes. No one denies that members of the Los Angeles AFRA may attend meetings and voice their protests to any plan or policy that comes up for adoption. The record shows that only one out of 2,300 members refused to pay the assessment—evidence that the action of the Board of Directors had the approval of the rank and file. The assessment, therefore, conformed to the canons of democracy.

It should be noted in passing that business interests raised substantial sums to put over Proposition 12 last November. Is it impertinent to wonder whether this money was raised by assessment or voluntary contribution?

CLARIFYING THE ISSUE

With respect to the end for which AFRA assessed its members one dollar, this was certainly within the legitimate objectives of a labor union. It was the defeat of Proposition 12—a proposition regarded by organized labor, including the AFL, CIO, Railroad Brotherhoods and Independents, as dangerously inimical to its interests. Even a large part of the general public, including several influential business groups, saw that the framers of Proposition 12 intended to hamstring labor unions. The voters were not fooled by such slogans as the "Right of Employment," and "Freedom from Interference," though these were plausibly and insistently stressed by large metropolitan dailies, by radio spellbinders and by influential columnists. The proposed amendment was defeated by a large majority.

Against Proposition 12, I raised at the time three principal objections:

1. It would be used by employers to break up established unions or to weaken union security.
2. It would be a constant menace to public peace by fomenting strikes and disorder.
3. It would benefit neither the union nor the non-union man, nor even the employer.

The first reason alone, which organized labor was quick to emphasize, would justify the action of AFRA in levying the assessment to defeat Proposition 12, and absolve it from the

charge of interfering with the political liberty of its members. It should be noted that the union did not command its members to vote the Republican or the Democratic ticket, or for this or that candidate. To have done so might, indeed, have been a real infringement of political liberty. It did not even command them to vote against Proposition 12. It demanded only that they make their contribution, as members of the organization, to the defense of that organization, then under dangerous attack. It demanded only, in other words, that the members fulfil a duty which springs from the very fact of membership.

To argue that such a demand on the part of the legally elected officers of an organization infringes the rights of individual members is to strike at the very fabric of society. The normal and inevitable result of membership in an organization is a limitation of individual freedom, and members do not regard such limitation as a denial of individual rights. It has been the curse of the capitalistic system from the beginning that it has pushed individualism to almost anarchistic limits and has deprecated or denied the social aspects of property and other types of rights.

Probably few people would deny that the legal officials of an organization have the right to demand loyalty and assistance in an effort to save the organization from a dangerous attack. But they would draw a line when the attack takes the form of unfriendly legislation. To ask the members to contribute money to defeat such legislation appears to them a denial of political liberty. This is precisely what they must prove; and this is what they have not proved, or even attempted to prove.

It is significant that the vociferous critics of AFRA in the matter of Proposition 12 are also convinced opponents of the union shop, either as a matter of principle or of economic advantage. As a consequence, they cannot admit the legitimacy of any union action, whether it takes the form of an assessment or not, to protect this historic institution. This is really the heart of the controversy over Proposition 12.

In fact, there is reason to suspect that the difficulty goes deeper than this—that the current attack on the union shop is a smoke-screen calculated to disguise an onslaught on unionism itself. Whether or not it is, the union shop is a well established American institution resting on solid legal and moral bases, and a legitimate objective of union activity. If attacked, it is, therefore, a legitimate object of union defense.

AFRA, then, assessed its members, with their democratic, if tacit, consent, to secure an honest trade-union end—the defeat of an anti-union amendment to the State Constitution. Under the circumstances, I do not see how this involved any denial of "political liberty."

"RIGHT TO WORK"

A final observation. There is obviously abroad in the land a clever campaign designed to weaken organized labor by setting returning veterans against the unions. The spearhead of the drive is an attack on the closed shop behind the smoke-screen of the "Right to Work" and other attractive slogans. A flagrant example of this reprehensible technique was the bill introduced some weeks ago by Representative John E. Rankin, of Mississippi, which would exempt veterans from the closed-shop provisions of union contracts. Such a bill can produce nothing but industrial strife and bitter discord between soldiers and civilians. It is also an insult to the intelligence of veterans, many of whom know from experience that unions are necessary in modern industry to protect the economic interests of workers.

This is the point too often overlooked in the heated

polemic over organized labor. In themselves, labor unions are good and necessary. They have as their main objectives the security and well-being of workers, including better wages, collective bargaining, reasonable hours, sanitation, occupational safety and protection from exploitation by unscrupulous employers. That is why over 15,000,000 workers in the United States belong to unions, and pay dues and assessments. They know there is no other way in which they can exercise and safeguard the rights to which they are in justice entitled. They agree with the following considered judgment of Monsignor John A. Ryan, who has devoted a lifetime to the question:

A careful survey of the history of labor during the last one hundred years will show with abundant clearness that no entire grade or class of laborers has secured any important economic advantage except by its own organized resistance and aggressiveness. And practically every union has at some time protected the working conditions of its members against deterioration.

The fact that some labor leaders are crooked and tyrannical and that others are loyal to a government not our own does not change the picture essentially. I do not wish to minimize the danger of these abuses, but they ought not to be exaggerated, either. There are crooks and scoundrels in government and business, in law and medicine, in every segment of the population. Organized labor has its share, but no more than its share. It is just as unreasonable to attack unionism because of abuses which have crept in as it is to attack marriage because of the prevalence of adultery or birth control. In both cases, the abuses ought to be eradicated without destroying the institution.

What we need today is less inflammatory talk on both sides, and an end to the attempt to push through ill digested legislation. What we need today is a new spirit of trust and cooperation between labor and management, a willingness to recognize respective rights and fulfil duties. What we need is fewer Propositions 12, and more round-table discussions like the one which resulted last winter in the Charter for Industrial Peace signed by Philip Murray of the CIO, William Green of the AFL, and Eric Johnson of the U. S. Chamber of Commerce.

CONCERNS OF B. A. CHEMIST, CITIZEN

BROTHER I. LEO

EVERY AMERICAN CHEMIST has a dual function in his professional life—as scientist and as citizen. In the one capacity, he might be designated as Mr. B. A. Chemist, Scientist; in the other, as Mr. B. A. Chemist, Citizen. As a scientist he is much concerned today about the winning of the war, almost to the exclusion of his devotion to pure research. He it is who controls the production of explosives, synthetic rubber, toluene, aviation gasoline, plastics and resins, medicinals, metals, vitamins and processed foods. It is a time-consuming task to produce these essential materials at the rate and in the quantity needed. Notwithstanding, B. A. Chemist, Scientist, is now reviving his interest in his rights and duties as a citizen. What are some of the concerns of Citizen Chemist?

The most personal of his problems is the manpower situation. Long ago he and his co-workers—105,000 of them—made themselves available to the Government by registering with the National Research Council. By means of cross-

indices in the national scientific roster, any government agency is able to locate in a few minutes an authority—if there is one in this country—on any problem.

Although the Government had wisely and early organized the scientific roster, yet it had not provided equally well for replacements for the men it had conscripted. Until early spring of 1944, upper-class college men majoring in chemistry were deferred by Selective Service. Since that date, however, the enrollment in chemistry departments has been negligible. One college in which the senior class of chemists and chemical engineers usually totaled one hundred students, now has one girl, two 4-F men and two 1-A men. The same school, which normally has eighty graduate students in chemistry, now has four girls and four 4-F men. It is estimated that there are 15,000 chemists in uniform. Except for the very few in Chemical Warfare Service, none of these men has an opportunity to utilize his specialty.

One need not be a chemist to recognize the threat to production now and during the postwar period which such thoughtless policy is creating. What is Citizen Chemist doing about the problem? He is presenting his case to the people by publicizing the need of the chemist for production now, for employment after the war, and for preparedness for future calamities. He is also informing Americans that Russia and England are protecting their future by deferring talented chemistry students from the military draft. These nations, unless Selective Service reverses its policy, will out-produce and out-sell us as soon as industry is again geared to peacetime activities.

As a professional man, as a member of the largest body of organized scientists—the American Chemical Society—the chemist is being aroused to consider his economic status today. Must he organize and with whom—management or labor? He is aware that management is pooling its resources for research in such laboratories as the Mellon Institute, the Battelle Memorial Institute, the Southern Research Institute and the Midwest Research Institute. Since so many chemists will have such close contacts, it is inevitable that they will organize for their economic welfare.

OUR NUMBER ONE PROBLEM

Besides the manpower situation, Citizen Chemist is also concerned about the nation's Number One problem—balancing the budget. Because of his intimate contact with production problems, the chemist is more familiar than the average person with some of our tremendous expenditures, some necessary and others not so necessary. The press has announced the abandonment of the \$134 million Canol Oil project. Technical journals inform us that we need not expect any rubber from our \$25 million investment in guayule plantations in Mexico and Haiti. The Government admits the loss of millions of dollars in its salvage campaigns for rubber and aluminum. Citizen Chemist is remaining silent on these expenditures just now. But he is contemplating, wondering how we can meet our financial obligations. And he asks himself why lesser sums were not available on other occasions, such as during the depression of the 'thirties?

Citizen Chemist favors Federal subsidies for research that is essential to the development of weapons and explosives, and for the production and conservation of essential and strategic materials. Let the military sound off daily on the necessity for manpower! It is hoped, however, that the continuous booming of the distress signal will not make it impossible for the authorities to hear those whisperings of the technicians that production is more vital for global war than manpower, even during the initial phases. The principles involved in rockets and synthetic rubber were known some

years before Pearl Harbor, yet, in neither case, was action taken for production of these items until we were practically at war.

That Du Pont's budget for research on explosives is small during peacetime is understandable, because Du Pont would have no sales for the consequent improvements. That the rubber industry shied away from construction of synthetic plants is not surprising when one realizes that neoprene, a synthetic rubber that has been on the market for some years, sold for 0.65 cents per pound while crude natural rubber could be had for only 16 cents per pound. These activities, which are so vital during war and so inconsequential during peace, must be financed by the Government if we are to be prepared for future conflicts. A corollary of this thesis is that we should establish a common agency for the Army and Navy—indeed, for all our combat forces—that will sponsor research to provide us continuously and instantly with the best of weapons, explosives and defenses.

Citizen Chemist would like his Government to continue its interest in chemurgical projects (projects related to the industrial consumption of farm produce through chemical transformations), such as the utilization of corn and dehydrated potatoes for the production of alcohol. If the money is available to finance the investigation, the day may come when laboratory methods for the conversion of waste wood to alcohol may become large-scale commercial operations. Moreover, citizens are not too sure that the ruthless competition that consumes expendables, such as petroleum, is better economic policy than subsidizing by the Government of processes in which the raw products are replaceable by the annual crops of the farmer.

PROBLEM NUMBER TWO

Citizen Chemist wants his government to state its policies on cartelization. Cartels are international agreements by which industries protect their prices and their markets. Since cartelization tends to monopoly, it is contrary to the American tradition. To Citizen Chemist this is economic problem Number Two for the nation. Why should chemists be more concerned about cartels than other citizens? The chemist is aware of untoward incidents that are not generally known. He knows that Buna-S rubber-production had to begin from scratch after Pearl Harbor, even though some of our large industries had possession of all the patents. He saw how magnesium- and aluminum-production were curbed by nations, now our enemies, through contracts between local and foreign industries. What to do! If private business is unable to compete with companies elsewhere because the "elsewhere companies" are really controlled by their governments, then the Federal Government should approve cartels—but with the restriction that copies of the contracts be filed with our State Department.

Chemists are vitally concerned about the conservation of certain resources. They want to discover substitutes for such expendables as petroleum and metals. At the same time that Scientist Chemist is discovering substitutes, Citizen Chemist maintains that these materials can and should be imported so that we shall always have ample reserves in stock. If industry itself is unconcerned about unlimited exploitation of our resources, then controls should be forced upon it by the Government.

Another timely topic of concern to chemists is the disposal of the chemical factories owned by the Defense Plant Corporation of the United States Government. Their value is in the billions. Every aviation-fuel plant, every synthetic-rubber plant, every munitions plant is essentially a chemical plant. The Government has some nineteen cumene and sev-

enty aviation-gasoline plants alone. The Defense Plant Corporation has spent \$500 million on aluminum plants, some \$200 millions on ammonia plants. Should the Government continue production in these plants, or should the structures be painted and the machinery greased for stand-by readiness, or should they be sold or junked? During 1917-1918 the great Muscle Shoals plant for augmenting the domestic supply of nitrogen was constructed. It was not completed in time for use during World War I. After the Armistice it was operated for a trial run, secured for stand-by emergency, but was never operated again. Citizen Chemist, I believe, prefers any alternative—even at great financial loss—than that the buildings be locked and the machinery greased for an emergency. Unless the emergency occurs within a decade—and none of us is that pessimistic, I hope—these plants will be too corroded and outmoded to out-produce an aggressor who obviously knows what his reserves are when he undertakes the risk of war.

Chemists are much interested in the proposed plan of the presidents of five professional engineering societies for the postwar control of Germany. In contrast to Morgenthau's disturbing recommendation that Germany be made an agricultural state, the engineers would have it continue its contribution to worldwide industry—but with potential war factories controlled by technical experts from the Allied nations.

Specifically, they have suggested that Allied administrators be placed in charge of the synthetic gasoline, explosive, aircraft, aluminum, magnesium, electrolytic-steel and nitrogen-fixation industries. Because these are practically all chemical plants, chemists are keenly concerned about the proposal of the representatives of some 75,000 engineers.

As Citizen Chemist ponders economic and political problems, he wonders if society will accept him and his ideas in these areas. For those who share the viewpoint expressed by Prof. F. A. Hayek in his *The Road to Serfdom*, the emergence of the scientist from his isolated laboratory will be resented. The casual reader of this paper would readily conclude, in hasty judgment, that Citizen Chemist gravitates directly to Hayek's thesis, namely: Federal control leads to State Socialism; State Socialism leads to totalitarianism; totalitarianism, in its wake, brings war; war inevitably means serfdom. Hayek's thesis suggests caution to the emerging scientists. Some of his statements, moreover, are direct attacks on the characteristic ineptitude of scientists in economic and political fields. Thus, he writes:

No other country provides a better illustration of the effects on a nation of a general and thorough shift of the greater part of its educational system from the "humanities" to the "realities" than Germany between 1840 and 1940.

The way in which, in the end, with few exceptions, her scholars and scientists put themselves readily at the service of the new rulers is one of the most depressing and shameful spectacles in the whole history of the rise of National Socialism (p. 190).

In spite of Hayek's thesis and statements, I think the citizenry of the nation will welcome the suggestions of the thoroughly trained scientist. Surely, President James Conant of Harvard and Colonel Bradley Dewey, both professional chemists, have made notable contributions to the public service through the Office of Scientific Research and Development and the Rubber Administration respectively.

The emergence of the chemist implies that he shall prepare himself for greater exercise of his responsibilities as an American citizen. The veteran should read, ponder and contribute. The embryonic chemist should receive from his

teachers directives and inspiration to participate in these other activities. Why should a teacher hesitate, as he discusses synthetic rubber, to mention the competition between petroleum and agricultural interests for the raw material for manufacturing butadiene? Would not the occasional mention of the concerns of Citizen Chemist vitalize a lesson and do more good for the welfare of the individual and the nation than the presentation of another formula or a calculation? To stimulate the student chemist to civic leadership, it may be necessary to substitute some economics for other courses in his training. That broader type of education is the reason for the "B. A." in the initials of Citizen Chemist.

OUR CATHOLIC ANSWER TO EUROPE'S FAMINE

HAROLD C. GARDINER

THE FIRST CRY the recently admitted Western-Nations correspondents heard from the lips of Viennese was: "When will the food come?" The coal shortage is so acute throughout Europe that level-headed experts are predicting freezing, famine and anarchy on a widespread scale this coming winter. Despite the fairly smooth functioning of UNRRA in Yugoslavia, relief is still far below vital requirements.

These three recent items may serve to underline what ought to be our American, and particularly our Catholic American, thinking about helping solve the problem of European relief, as was pointed out in last week's editorial, *Sacrifice for Relief*.

That attitude may be restated as follows: our simple and clear duty as Christians is to do what we can to aid others in dire want. Quite apart from the political consequences of a hungry Europe (and those consequences ought to interest us, too, because they will inevitably affect the fate of the Church), human beings are starving. If those human beings were all the most rabid atheistic Communists, it would still be our duty to share our food with them—Christ did not ask if all the 5,000 He fed in the wilderness were His friends; they were hungry people, and probably not a few spies among them ate the bread His love provided, with hatred for Him in their hearts.

But what can we actually do? Two steps were suggested. First, we can bear cheerfully with the shortages that now annoy us—and not only cheerfully, but out of a motive of fellowship with Europe's hungry millions. This may seem, I know, like trying to satisfy a starving man with kind words but, to some extent, it is all we can do. You and I cannot personally hand the food to the famished Belgian, Greek, German or Hollander; we can, out of a spirit of love, share their sufferings to our small degree. If we do not believe that our inconveniences, made spiritual by our motive, can vicariously win God's help for our fellows in Europe to withstand radical designs to whip up "Communism of the stomach," we have not caught the meaning of the Mystical Body.

Second, beyond being cheerful and spiritual-minded under the inconveniences, we can take steps, through our various organizations and spokesmen, to urge our Government to ship more and more supplies to Europe—and let us urge this with the clear statement that we mean it, even if it entails further restrictions of our domestic supplies. What was your last Sunday's dinner? Would you not willingly have foregone one of the three vegetables, if you knew that the UNRRA was valiantly trying to get it—multiplied several

million times from similar sacrificial tables of American Catholics—to the starving in Europe?

But beyond these two steps, the coming winter is going to demand yet further sacrifices from American Catholics. They will not be sacrifices in mere money—what good will money do in a Europe where frequently the only purchases that can be made are in the black market? The appeals for sacrifice that will come urgently to us will be ones that will demand time, personal interest, personal work and ingenuity. Here are some excerpts from a letter in this week's Correspondence column; they will give an idea of what can be done. Writing about Sicily, our correspondent states:

We are facing the problem of thousands of children, half-naked, half-starving, running wild in the streets of our city. . . . The boys are growing into perfect criminals. . . . Girls just out of their teens walk the streets, forced by hunger and the need to bring something to eat to their smaller sisters and brothers, to become prostitutes. . . . Franciscan Nuns of the children's hospital have no sandals, no stockings. . . . For two hundred sick infants [in a children's hospital] they had two nursing-bottle nipples for feedings!

And so the tragic story goes. There will be appeal upon appeal like this during the coming Fall and Winter, and it will be AMERICA's privilege to bring those that come to our attention to the notice of Catholics and Catholic organizations.

What can be done? Mrs. Thomas G. Garrison, President of the National Council of Catholic Women, has recently issued an appeal to America's Catholic women to volunteer their services to the local branch of that organization, which has planned six practical services that can be rendered. The letter from which I quote above, ends with details about boxes that can be shipped into Sicily. Individuals and groups in every parish can apply to their pastor to gather information for them as to how they can be of practical assistance. Every diocese has in it directors, officers, members of the National Councils—both of Catholic Men and of Catholic Women—or similar agencies; if there is no other way to make contact with them with a view to organizing some similar relief activity, this Review will be proud to act as liaison agent.

There is apt, in all this problem of relief for Europe's needy, insensibly to take root in our minds the cynical thought that, after all, America cannot feed the world—are we to be the great "sucker" nation, the only one to give things away? I think the only answer to that is a very proud yes; if to strain every nerve, to curtail our still bountiful tables, to practise self-sacrifice is to be "suckers," is to be naive and gullible, it is a title we can take with pride.

But whatever be the red tape, the bungling, perhaps even the political skulduggery that may make us question the efficiency of relief on a national scale, and hence lessen our willingness to sacrifice for it, in the matter of this more personal and intimate contact with our suffering fellow Catholics, there can, before God, be no excuse for cynicism and indifference.

As communication with Europe becomes more and more normal, these appeals will multiply in number and in urgency. Please God, we American Catholics will give to our European and Far Eastern brothers in Jesus Christ a wonderfully generous answer that will prove how deeply we know and how joyfully we act upon the love that animates the Mystical Body. Christ starves in Europe, in the Philippines, in China—all over the world; American Catholics have the high privilege of being the first and the most generous in succoring Him.

POTSDAM DECREE

A WAR THAT HAD no parallel in history ends in terms to the chief loser that cannot be duplicated no matter how far one probes into the records of time. A great nation is stripped of its political existence for the indefinite future. Economically eviscerated, its energies hereafter will be given "to the development of agriculture and peaceful domestic industries." Reparations are heavy, the more fearsome because all too little was revealed, particularly as to the use of slave labor by Russia.

The hand of the victor is very heavy upon defeated Germany. And the whole story was not told even in the 6,000-word report of the big Three meeting at Potsdam, made public on August 2.

It may be that history will rise to condemn President Truman, Prime Minister Attlee and Generalissimo Stalin for this decree that brings an already fallen enemy to the lowest possible level of national humiliation. And history has a way of exacting a bitter price for what it may judge the cruelest, most reckless terms that have ever been visited upon a loser.

In extenuation, we of our generation will only be able to say that the peoples who had suffered twice in a quarter century from militarism and Nazism and had seen humanity brutalized by a thoroughgoing pagan policy were gripped by a firm determination that this should not happen again. We will add that the many friends of Germany who would have or did raise their voices in her defense were stunned into a blushing silence or had their pleas neutralized by the revelations of an Oswiecim, a Buchenwald or a Dachau. Whether or not there are good Germans, President Truman found himself at Potsdam without any means of discovering them.

Fortunately, if the Allied decision is harsh, it is not without a plan. The decision that Germany should be treated as a single economic unit, and that Germans should be given uniform treatment, is assurance that the occupying Powers have no intention of allowing chaos and starvation to raise their heads. Coupled with these plans is the promise that it is not the intention of the Allies to destroy or to enslave the German people.

But if Germany is not to be a corpse, it will be a very anemic country, with its chief industries gone, and its machinery, and perhaps even its people, removed for reparations. Reduced to the status of an agricultural state with small industries, Germany will stagger along in a role foreign to her natural character and at violence to the economic geography of Europe. All Europe must pay for Germany's disarming.

Germany was the arch-villain. By comparison, her Axis partners have come off lightly. Italy is promised first consideration in an early peace treaty and, when that is accomplished, an invitation to become the fifty-first member of the United Nations. The newly created Council of Foreign Ministers will draw up additional peace treaties with Bulgaria, Finland, Hungary and Rumania, presumably not too different from the armistice terms already imposed on them. These countries, too, have assurance that in the course of time, when they have rid themselves of all vestiges of Axis contamination, they will be welcomed into the company of the United Nations. A grim warning to Generalissimo Franco of Spain was the only exception in a general invitation to all the neutral nations to become members of the United Nations.

The combination of harshness and indefinite promises of a better era of comradeship when the German people have

shown themselves more peace-loving is perhaps the minimum that one can expect at the end of a five-year war that saw every kind of inhumanity of man to his fellow man. Fears remain, however, that in endeavoring to prevent a future war, we are in fact sowing conditions in the mind and heart of Europe that will rise to plague us for decades to come.

No greater mistake could be made than assuming that any plans, even those made at the highest level, for the control of Germany could or should be final. Good intentions and flaming indignation are not enough. There must be good judgment. There must also be justice and mercy, if not for their own sakes, or for the sake of Germany, then for our own sake.

JAPAN'S REFUSAL

IT IS NOT altogether clear that the Japanese people, as distinguished from their "self-willed militaristic advisers," have refused to accept the Allied peace terms published on July 26.

Official Japan has rejected them contemptuously. Doubtless this caused no great surprise to the Allied Powers, who know full well that it is the way of dictators to sell their lives dearly. But the Japanese people, one would think, have many reasons for welcoming our surrender terms—if they know them. And it is not improbable that they know no more of them than their masters want them to know. Evidences are that the War Lords of Japan have emphasized the harsher features of surrender and totally suppressed the provisions which promised "a new order of peace, security and justice" to the people. A question that cannot be answered yet is whether our propaganda broadcasts and leaflets have reached the people and communicated to them the real terms of surrender.

But even if the answer to this question is Yes, there is no assurance that the people will accept the peace terms at face value. They have so long been indoctrinated with such fantastic ideas of our savagery, mendacity, cunning, blood-thirstiness, etc.—as our fighters have good grounds for knowing—that one wonders if they could believe that surrender to us would mean anything but enslavement if not annihilation. More than this, indications point to the fact that the military clique, playing on the fanatical devotion of the people to their Emperor, are telling them that if they surrender it will be the end of the Emperor. Should they succeed in making the people believe this, it will prove a serious stumbling-block to surrender.

Now the problem of the Emperor is an involved problem. It seems certain that the issue was threshed out at Potsdam prior to the Allied proclamation of terms. That the proclamation was noticeably silent on the Emperor's future status is evidence enough that the right answer could not be found at that time. As a symbol of Japanese religion and patriotism the Emperor's position offers no problem at all. What is harder to decide is whether he is also a symbol and supporter of the exaggerated and dangerous nationalism which precipitated this war. Until they can answer that question decisively and fairly, the Allied Powers seem to prefer to make no commitment regarding the Emperor. And we think they are exceedingly wise in this judgment.

In sum, the Japanese situation suggests these conclusions: 1) there is still a chance that the Japanese people will

surrender; 2) in any event, our terms of July 26 should stand unaltered, neither more lenient nor more severe; 3) nor should we allow the future status of the Emperor to be made an issue. Justice will be done when the Allies are sure of his exact position and his relation to the evils they would cure.

CHALLENGE TO CATHOLICS

CATHOLICS IN THE UNITED STATES who are informed on the Evangelical missionary movement in Latin America are divided in their estimate of its importance. Some are inclined to minimize it. Others consider it the most serious threat to Catholic unity since the Reformation. The latter appears to be an extreme view. But the fact that it is the opinion of one of the outstanding leaders of the Evangelicals is not without significance.

After an extensive tour of the Latin-American Republics, Dr. E. Stanley Jones writes in the *Christian Century* for July 25:

... the greatest opportunity that the Evangelical movement ever had is now before it. It has a chance, a very real chance, of winning the liberal elements of Latin America. With courage and humble faith, that movement may sweep the Continent.

The stage is set, physically and psychologically, for the greatest period of advance the movement has ever dreamed of—a Reformation that may run through Latin America.

This, no doubt, is a highly exaggerated judgment, formed in the enthusiasm generated by an efficiently promoted tour. But it should disturb the complacency of those Catholics who are disposed to pooh-pooh the whole movement as a comparatively harmless exhaust for Evangelical emotionalism.

The fact is that Latin America offers precisely the kind of field Protestantism has been able to invade most successfully. It has recruited its greatest numbers, not from authentic missionary work among non-Christian peoples, but by causing mass defections from the Catholic Church. It has never had the missionary energy to start from scratch and carry through to a successful conclusion a long-term, large-scale missionary project. It has never in its history brought a whole continent all the way up from paganism to mature Christianity. Its richest harvests have been gathered from fields ploughed, planted, watered and cultivated by the Catholic Church.

Latin America, more than any other section of the globe, offers such a field at the present time. Dr. Jones's jubilant predictions are evidence that Protestants are well aware of this, and the Foreign Mission Boards of the various sects are preparing to strike the blows which they hope will shatter Catholic unity in the lands to the south.

This constitutes a serious challenge to Catholic zeal. This is not "missionary" zeal, for Latin America with its long tradition of Catholicism is not a "missionary field," and Protestant workers have aroused intense and widespread resentment there by designating it as such. But it does call for a hard and sustained effort on the part of the Church in the United States to reenforce its sister Church in Latin America so that it will be able successfully to meet and counter this threat.

GIVE AUSTRIA A CHANCE

ON JULY 20, a New York *Times* correspondent, John MacCormac, sent a dispatch to his paper which, if true, is bound to arouse the most serious misgivings about the future of Austria. The following paragraph contains the heart of Mr. MacCormac's story:

An American Military Government spokesman said here today that the screening of all public officials for Nazism, conducted in the early days of military occupation, was now being supplemented by further combing to discover whether the candidates had been actively associated with that local form of Austrian fascism by which first former Chancellor Englebert Dollfuss and then former Chancellor Kurt Schuschnigg sought to anticipate Nazism. In other words, not only are the Nazis to be excluded from all positions of influence but an effort also is to be made to prevent their replacement by men of the type who inspired the Dollfuss attack on the Vienna Social Democrats and the shelling of workers' dwellings.

If this amazing travesty of history is really to be the basis for our Austrian policy, then God help the Austrians. It means that we are going to bar from any part in the reconstruction of their unhappy country many of the men who, in the event of a general election, would almost certainly be voted into office. It means that, as far as the Austrian people are concerned, we have torn up the Atlantic Charter, since we are not going to permit them to choose the kind of democratic government they desire. It means that, in our misguided zeal to root out Nazism, we are liquidating the men who dared to stand alone against Hitler when the democracies, with France and Britain in the lead, chose to close their eyes. It means, finally, that we are making the United States a party to the character assassination of two pre-war statesmen who were brave enough to suffer for their opposition to Nazism.

It may, indeed, be true that Dollfuss and Schuschnigg followed a mistaken course in striving to save Austria from the Nazis; that, specifically, Dollfuss should not have dissolved Parliament early in 1934 nor replaced the Constitution of 1920 with a new one embodying some features of corporatism, nor accepted Mussolini's help against Hitler. This can be disputed. But to say that these actions were the last steps in a totalitarian plot against Austria, and that the Christian Democrats, as the naive and anonymous spokesman of the American Military Government explained to Mr. MacCormac, "were a local form of Austrian Fascism," is to reveal a lamentable ignorance of contemporary history and of fundamental political philosophy.

The conflict with the Vienna Socialists, culminating in the bloody battle of February 12, 1934, was, indeed, tragic, but for this regrettable incident the Socialists must assume part of the blame. It was they who forced the issue and thus left Dollfuss no resource; and if he fired on workers' apartment, as he did, it should not be overlooked that the Socialist Party's Army, the *Schutzbund*, had made a fortress of the apartments. The casualties—less than 200 on each side—give the lie to the fable that Dollfuss wantonly attacked innocent and unarmed workers.

It is regrettable that the memory of this fratricidal strife should be awakened at this particular time. It is especially regrettable that the occupying Powers should misunderstand that strife and proscribe and vilify one of the parties to it. Under the best of circumstances, the future of Austria will be precarious. Without the assistance the followers of Dollfuss are prepared to give, it will be hopeless.

LITERATURE AND ART

REPORT ON IRISH LETTERS

KATHLEEN O'BRENNAN

This is the first of what we hope will prove to be occasional reports on the literary scene in various foreign countries, especially Ireland, England and France. Correspondents have been requested to keep us in touch with various literary trends and developments abroad; we hope their comments may serve to broaden AMERICA'S function of keeping our readers abreast of events in the literary sphere, as in others.—
LITERARY EDITOR.

MUCH AMUSEMENT has been caused in Irish literary circles by the article in the *Atlantic Monthly* by Mr. J. V. Kelleher in which, staring across the Atlantic, he sees a deep imaginative depression in Irish literature and says: "If our Irish leaders of opinion do not act quickly, Irish literature will cease to exist within ten years."

This statement seems in keeping with the general knowledge of affairs in Ireland, and explains why the American public must find it difficult to understand the Irish outlook.

Mr. Kelleher was ably answered by the Irish poet, Austin Clarke, director at the Dublin Lyric Theatre of the new verse-speaking drama which is now unique on this side of the water, and which had such a brilliant success during the past few years. Here some of the loveliest verse plays, following in the tradition of the early productions by Yeats at the Abbey Theatre, have been given, with the theatre crowded by enthusiastic supporters at each performance. If poetry is a test of literary taste, the number of young poets whose work appears in the *Dublin Magazine* (a journal acknowledged as one of the few remaining publications of its kind in Europe), gives hope for our literary survival. The distinguished poet-editor, Seumas O'Sullivan (Dr. Starkey), this year's president of the Irish branch of international P.E.N., is a man of letters noted for his fine discrimination and literary taste.

Never was there such activity in the book world, largely due to the enterprise of Irish publishers who, in spite of shortages of newsprint, published more novels by young writers, volumes of poems, biographies and scholarly works than have appeared for many years. In fact, Irish writers seem content to have found a market at home during the emergency and consequently they are not known outside Ireland.

At present, under the aegis of the Irish Government, preparations are advanced for the Thomas Davis Centenary to be held in Dublin and in his native city of Cork in September. All the literary organizations are cooperating. The Mansion House in Dublin will be transformed into a Book Fair—a memorial to Davis—where the work of the Young Irelanders will be on view, followed by all the books published—poems, novels and all classes of literature—by Irish writers to the present day. A series of distinguished speakers will be heard on Davis and his work; modern authors, chosen by the Centenary Committee, will represent the New Ireland.

The recently formed Book Association of Ireland (with the Rev. Stephen Browne, S.J., as chairman) has been busy for the past year preparing catalogs of Irish books which have been sent abroad, particularly to the American libraries and universities, and there is constant communication be-

tween these institutions and Ireland, seeking information about Irish literature, so that the American public will no longer be dependent on prejudiced or ill informed sources.

One of the interesting things about Irish writers today is their attitude toward outside opinion. They evidently feel that this isolated corner of the world has something of its own to preserve, and are confident, amid the present turmoil and destruction in Europe, that the Irish outlook has a human ideal which, as in the Middle Ages, may permeate the new civilization which must arise on the ashes of the old.

GERMANY THROUGH A TRUCK WINDOW

EDWARD B. GARNER

THIS TIME, instead of a show passing by, we pass the show. I am looking through an Army truck window and there is plenty of power behind our truck. I will tell you of a day's advance of that power. The sun has just come up as we leave the French town where we have been quartered, and the morning dew is still on our window. People are just coming into the streets and onto the highway. The rolling hills smile "good morning" to us, although we are the enemy now close to victory. In the distance we see the city of Wurzburg rushing toward us. As we come into it we slow to a crawl to allow our large body to get around the piles of debris everywhere; Wurzburg has become a city of roofless walls. The people do not even glance up as they hurriedly get out of our path. These are the people who would not believe that we had the power to defeat them; and now that they have been shown, we can feel the hate hidden in their minds. Wurzburg was a beautiful old city. Looking through my window, I think sadly that these destroyed buildings will not rise again. One man's lust for power destroyed, maybe forever, a gracious and lovely city.

Rushing along the *Autobahn*, we pass an everlasting parade of natives pushing their little carts piled high with their pitiful salvage. We pass the tended fields with their patchwork of yellow, green and brown, climbing a mountain so that its side is a stairway of colorful steps. It took centuries of toil to level the ground, to brace it with brickwork, to develop the soil. We come to a narrow river with numerous power plants, progressive, well planned, ultra-modern.

The roads are filled with the power of our great Army. As we near Darmstadt, we are flagged by one of the familiar guards. A home had been bombed recently and the road in front of it is one-way. We yield to a convoy, miles long, on its way to the front; there is everything in it; power and more power to be unleashed on these stubborn people. But oh the pity of it! As I watch from the window high off the road, I see a family standing among the ruins of their home. The mother and little girl stand with wonder mixed with horror in their eyes that never leave the passing parade of the convoy. Alongside of them stands a boy of about fifteen. He too watches, but his face is cruel to see and hate burns in his eyes. What thoughts pass in his mind? Is that hate for the rulers of this once flourishing country? Or is he hating the future? The father is there too, young enough to be in uniform but crippled beyond usefulness. He alone is not looking at the powerful convoy. His eyes are filled with sad-

ness as he watches his teen-age son, for he knows the workings of that mind, and he knows that only death can eventually come from his son's thoughts.

The convoy has passed, and we again are on our way, through Darmstadt, a once great city, with its head bowed and battered. Nowhere are there any young men about, only the women and old men, useless to the machine of war; digging, ever digging for something in the ruins of their homes. Farther along a clearing in a thick woods shows where a convoy of heavy tanks had paused to bivouac for the night. Children stand wondering at the huge iron monsters. I hope their thoughts will register doubt for future years when a leader's words may tell them they are superior to nations near and far.

Now we turn onto a road lined on both sides with dense forests. Here through the trees can be seen what is left of countless enemy planes after our gunners sighted them.

Yet, it is not a land destitute of faith. There are many evidences that this is Catholic Germany, and we wonder again how a Catholic people, nourished on the truth of Christ, could so easily yield to unscrupulous leaders. We pass homes with images of the Blessed Virgin and various Saints, glass enclosed, over the doors; and many wayside shrines for travelers to pause in prayer.

At last we have reached the Rhine. Where once impressive old castle-like bridges reared their great stone arches, now wooden structures stretch across close to the water, or pontoons float. Down along the Rhine and into Worms, only to find destruction again. Then into Frankenthal, the end of that day's journey. We are tired and glad to arrive, even in a bombed city. Who knows? Tomorrow we may find a city whose head is high and whose people can look with friendly eyes. Destruction falls, even the destruction of enemies.

SPRING COMES TO OUR GARDEN

Spring comes to our garden
Like the Holy Ghost;
And for one brief season
It is Pentecost.

March winds had foretold Him,
Mighty winds and high,
(Parted flames are portent
As an April sky!)

Whispering His wisdom
Where will lilac be,
Chalice His counsel
In anemone;

Stirring up the skylark
Still bereft of song
(Winter wears a silence
That is late and long!)

Giving to a poplar's
Patient silhouette
Foliage for faith that
Filled the fishers' net.

Who can know the courage
That may Springtime teach,
Weighted low with color
Multiple as speech?

Blessed be the bower
Hallowed be the host
To whose garden Spring comes
Like the Holy Ghost.

SISTER MARY IMMACULATA

BOOKS

A TREE BARELY GROWS IN PEKING

RICKSHAW BOY. By Lau Shaw. Translated from the Chinese by Evan King. Reynal and Hitchcock. \$2.75
YOU MAY REMEMBER newsreels of some time back which showed thousands of Chinese coolies constructing air-bases for our large bombers. If so, perhaps the realization was borne in on you of the utter cheapness of human life and labor in that vast country—that, and a parallel realization of the endless patience of the coolies under the grinding, agonizing, almost bestial toil.

A heightened realization of these two things is perhaps what the reader will take away from this book, which is at the same time beautiful, brutal, human and cruel. Happy Boy, the protagonist, is a farm lad, orphaned and friendless, who comes to Peking burning with one simple, pathetically eager ambition—he wants to be a rickshaw man. But he dares to set even these humble ideals high; he will not only pull a rickshaw—he will own one. Slowly, "through many thousand drops of sweat," selling his strength—for that is all he has to offer—he saves the hundred dollars to buy the breathtakingly beautiful rickshaw—and loses it the next day, and with it, almost loses his life, to a band of marauding soldiers.

He begins again the grinding toil, and almost has his second treasure saved when again he loses all at the hands of the secret police. He is seduced by the evil but dynamic daughter of the owner of the shed where he hires his rickshaw, is tricked into marriage with her, and under her malignant influence starts on the road to degradation, to a loss of his integrity. Luckily, the wife who had forced herself on him dies, and Happy Boy is free to see what he can do about saving the girl whom he had met after his marriage, and who is his ideal of a wife, despite the fact that her father had sold her at an early age into prostitution. The story ends with the rather melodramatic escape of the two from her vile surroundings, with the hope held out to the reader that after all Happy Boy will finally get his own rickshaw, settle down to a happy marriage, and end up, an old man at forty, pulling himself to death like an old horse between the shafts.

The story is Chinese in entirety; there is not a white character in the book, and there is no suggestion, as in Pearl Buck's Chinese stories, of reaction between East and West. This is Chinese life, or the life of many millions of the Chinese, reported by one of them. It is a story that is brutally frank in places, for the reason that their poverty and slavery is a brutal, animal thing. And the brutality is about as seductive as a bludgeon; it is not in the least insidious, though many a reader will find it somewhat repellent.

However, by some masterly alchemy, this is not a morbid book. There is a strange dignity that runs through it. Happy Boy, though he has no ideals that center around the Carpenter Who gave work its real dignity, has nevertheless a fine and honest pride in his animal-like profession. He has a sense of independence and of his own worth, which he almost loses under evil companionship but which saves him in the end. And there are throughout the story flashes of Chinese courtesy, of reverence for old people and of love for children that are finely human. Add to this the real beauty of the author's passages that describe the Chinese countryside and the pageant of the seasons, and you have, in these elements of the book, some of the most sensitive writing of many a month.

The novel is slow-paced, for you are taken into the slow, inarticulate pondering of Happy Boy; he goes through an agony of thought in trying to unravel, painfully and confusedly, the mystery of how, when he tries to be decent, honest, hard-working, all his herculean efforts only seem to tangle him tighter in the web of misfortune. He is, in these slow, tortuous turnings of his untutored mind, like a Chinese Job questioning the universe. His answer, if not supernatural (how could it be?), is noble with the nobility of the stubbornly indomitable human spirit that, mired in evil circumstances, failing through weakness and passion, still will not give up an almost hopeless struggle to be decently human in an almost inhuman stratum of civilization.

HAROLD C. GARDINER

Benziger's
U. S. A.



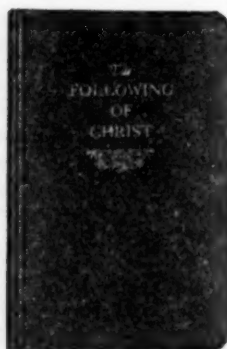
EDITIO
TYPICA
VATICANA

LITURGICAL EDITIONS

MISSAL Latin Mass For Seminarians—Small Portable Altars, etc. 4½ x 7½ 8-2093, Imitation leather, red edge \$4.75 Morocco 7.50 6-3023, America 7.50 6-2021, For Altar Use 8.50 6-4017, Turkey Morocco 18.00	MISSAL Size Quarto For Church Altar Use Large Type—9 x 11½ 4-212, Black, Imit. leather, gold edge \$75.00 6-316, Black, Sheepskin leather, gold edge 38.00 4-205, Red, Sheepskin leather, gold edge 32.00 4-417, Red, Morocco leather, gold edge 35.00	BREVARIUM ROMANUM 18mo. Pocket Size 4 x 6½—4 vols. 6-3023, Black, Morocco leather, gold edge \$25.00 6-4018, Black, Sheepskin leather, gold edge 30.00 6-4026, Black, Calfskin, gold edge 35.00	RITUALE ROMANUM With U.S.A. Supplement 12mo. 4½ x 7½ 11-2201, Imit. leather, red edge \$4.50 11-3023, Imit. leather, red edge 7.50 11-4017, Imit. leather, red edge 10.00 Contains all Ceremonies that are not in the Missal.
MISSAL Size Octavo For Chapels, Church Side Altars—7 x 10½ 12-212, Black Imit. leather, gold edge \$18.00 12-326, Red, Sheepskin leather, gold edge 20.00 12-417, Red, Morocco leather, gold edge 23.00	MISSAL Large Quarto For Main Altar Use Very Large Type 9 x 12½ 8-212, Black, Imitation leather, gold edge \$10.00 8-316, Black, Sheepskin leather, gold edge 35.00 8-326, Red, Sheepskin leather, gold edge 37.00 8-417, Red, Morocco leather, gold edge 40.00	BREVARIUM ROMANUM 12mo. Large Size 4½ x 7½—4 vols. Third Printing 6-3023, Black, Morocco leather, gold edge \$32.00 7-4018, Black, Sheepskin leather, gold edge 36.00 7-4026, Black, Calfskin, gold edge 40.00	HAND RITUALS 3 x 7½ Baptismal Ritual Imitation leather \$3.00 7½ x 10½ Burial Ritual Imitation leather 4.00 Marriage Ritual Imitation leather 4.00 Altar Prayers Imitation leather 3.50
MISSAL DEFUNCTORY Altar Size—9½ x 13" 1-2002, Imit. leather \$5.00 1-3001, Half leather 6.50 1-4016, Morocco leather 15.00 Small Altar Size—8½ x 11" 6-2002, Imit. leather \$4.00 6-3001, Half leather 5.50 6-4016, Morocco leather 12.00	LITTLE OFFICE OF THE BLESSED VIRGIN Latin with English Rubrics—For Sisters 108-3023 R, American Morocco, red edge \$2.75 108-3023 Q, American Morocco, gold edge 3.50 108-4017 R, Turkey Morocco, red edge 3.75 108-4017 Q, Turkey Morocco, gold edge 4.00 Edition for Priests—Office Only 199-3023 R, American Morocco, red edge \$2.25 199-3023 Q, American Morocco, gold edge 2.50 199-4017 G, Turkey Morocco, gold edge 3.50	THE RACCOLTA Official Edition Authorized by the Holy See—12mo. 4½ x 7½ New English translation of Independent Prayers and De- votions of the Church 700 pages. Printed in red and black. All the necessities of prayers to the Raccolta can be given for Study in Paraphrase. Imitation leather, red edge bound \$3.50	

Printers to the Holy Apostolic See and the Sacred Congregation of Rites
BENZIGER BROTHERS, Inc. • 26-28 Park Place • New York 7, N. Y.

The Following of Christ



Translated by Joseph Maloney,
S.J., from the original Nether-
landish text of Groote, as
edited by James van Gln-
neken, S.J.

Thomas à Kempis
did not write
Thomas à Kempis.
The world-famous
book attributed to
him was the spiri-
tual diary of a deacon, by name Gerard
Groote. Thirty years after Groote's death,
à Kempis was asked to edit the work. He
switched the order of chapters; he
changed some parts, censored others,
omitted paragraphs, inserted some ideas
of his own. Here is Groote's original.

Purse Size — Three by Five Inches

Beautifully bound in red cloth, with red-
tinted edges and a ribbon marker. An
appropriate gift for all occasions.

\$1.50

An America Press Publication

WHY THE OLD LEAGUE FAILED

WOODROW WILSON AND THE GREAT BETRAYAL. By
Thomas A. Bailey. The Macmillan Co. \$3.50

IT SHOULD BE SAID at once that this book, like the author's previous volume, *Woodrow Wilson and the Lost Peace*, is hard on Woodrow Wilson. Unless it is viewed in the perspective of Mr. Bailey's purpose, it will seem to be an unfairly severe indictment. But apart from this, the study is valuable on three heads: 1) it is an exceedingly timely reminder of what we did not do to help establish a world security organization in 1919, but might have done to good effect; 2) by its vivid picture of the swirl of events that brought about our rejection of the League of Nations—the "great betrayal"—it lays the base for contrasting our isolationism of 1919 with our international-mindedness of 1945, and for suggesting that we have conned well the miserable record of the intervening quarter-century; 3) its factual recital of the state of the nation following World War I is startlingly prophetic of what seems to be in store for us at the end of this war.

Mr. Bailey makes it clear that he completely agrees with Wilson's declarations of 1919 that isolationism had been repealed by the forces of history; that if we did not set up an agency to prevent war, another and more terrible holocaust would engulf the next generation; and that it would have been desirable for the United States to ratify the Treaty of Versailles with its attached League of Nations without any reservations whatever. Unlike Wilson he believes that, in regard to the treaty, an agreement on reservations should have been worked out in keeping with the American way of resolving deadlock by compromise. But Wilson would have no compromise; he took his stand on all or nothing. The consequence was, in Mr. Bailey's view, that he, and we with him, lost all.

Yet Wilson's stubbornness and his lack of tact in dealing with the rebellious Senate were not alone accountable for the "great refusal" of 1919. Another factor was the attitude of the people themselves, upon whose sound judgment Wilson placed his hopes of ultimate success. Few of them had more than the foggiest notion as to what the Treaty was all about. "The unwary observer," says Bailey, "is apt to conclude that during the Summer and Autumn of 1919 the one consuming interest of the American people was the Treaty with its League of Nations. This is not true. If it had been, the story might well have been different." But the people were distracted and worried by troubles on the home front—by demobilization of the millions of service men and the demobilization of industry; by labor unrest and strikes and a general spirit of radicalism. Their attitude was one of passive hostility or, in Mr. Bailey's words, one of "ignorance, apathy, inertia and preoccupation."

A much more serious factor, however, was the active opposition of influential groups which were able to bend public opinion to their way of thinking. Mr. Bailey's catalog of vocal opponents to the treaty and League includes German-Americans, Irish-Americans (who disliked Britain), Italian-Americans, professional British haters, the *New Republic*, the *Nation*, the Hearst chain, the *Chicago Tribune* and many more similarly influential newspapers, the great mass of isolationists, the Republican bloc in Congress, and the strong coalition of Borah, Lodge and Johnson. These forces—plus Wilson's own intransigence and the indifference of the people as a whole—turned the titanic conflict which had been fought to "make the world safe for democracy" and to "end wars" into dust and ashes.

This time the world security organization is not an appendage to the peace treaty. And it has been ratified prior to the settlement of peace terms, whether for Germany or for Japan. The United Nations organization and its Charter represent a compromise on many points, some major, some minor. Though the Senate rightly deplored some of these compromises, its almost unanimous vote of ratification shows a hard-headed common sense as well as a statesmanship that will win the firm endorsement of history. Not only does this ratification reverse our antiquated isolationist philosophy and put us on record as sound internationalists, but it gives us a chance to exert a moral leadership in peacetime comparable to the quality of our leadership in war.

Senate approval of the United Nations organization, however, is not enough. Our people must learn about it and learn their responsibilities in making our part in its work fully effective. The time for learning is now. Mr. Bailey's book brings this home most impressively, and it warns, by its portrayal of the aftermath of wars, that if we do not start the learning process immediately we may never start it at all. And then we would have succeeded again in the first phase of war, the fighting duration, only to fail, as we failed after World War I, in the second phase, which is the peace duration. "Only a handful of statesmen can actually draw up a treaty of peace. But in a democracy every citizen can actively participate in its ratification and in its execution. Upon him rests a sacred obligation not only to do so but to do so intelligently."

Mr. Bailey's thesis is sound: unless a people recognizes its duties of peace no less than its duties of war, any peace treaty will become merely an armistice and any postwar era merely a prewar era. If this fact has not dug deep into American consciousness since 1919 we are indeed lost to realities.

ALLAN P. FARRELL

BACKGROUND FOR SURRENDER

JAPANESE MILITARISM. By John M. Maki. Alfred A. Knopf. \$3

THE FUTURE OF JAPAN. By William C. Johnstone. Oxford Press. \$2

DO YOU THINK that military defeat will really make any impression upon the Japanese spirit? Will military reverses be accepted as evidence of failure, or will they be considered as merely a delaying factor on the road to world domination by the Japanese? Can the Japanese outlook on world affairs be changed? Is there any "underground" movement sympathetic to the West in present-day Japan? Should the conquerors try to maintain stability in Japan, or should they incite revolution? Should they respect or shoot the Emperor?

These inquiries are given very detailed consideration by John Maki, an American citizen of direct Japanese descent, who spent several of his adult years in Japan. Preliminary to his discussion of present-day Japan, the author devotes six rather detailed chapters, the major portion of the book, to a discussion of such topics as "The Political Oligarchy," "The Economic Oligarchy" and "The Emperor Idea." Some of this may become tiresome to the "average" reader, but the author is stressing the fact that present-day Japan is what it is because of influences practically unknown to Westerners. He repeatedly emphasizes the domination of political and economic life by a few men; he maintains that no changes can be effected in Japan until those responsible for the present authoritarian government are removed.

Nothing short of a sudden and complete break with the past is demanded by the author. Japan is asked to undergo in a few years the equivalent of all the revolutions which have swept through Europe in the past four centuries. Entirely new political and economic ideas, of western origin, are demanded as the foundation of the new order in Japan. Mr. Maki states: "The concepts of communism, of democracy, of socialism must be permitted to flow into Japan." Apparently the author considers these movements to be basically identical. Not everyone would agree with that. Paragraphs in the final chapter voice the hope, but not the expectation, that the Japanese people themselves will remove the Emperor and all the barriers to participation in the task of building a better world. The most optimistic picture given of Japan in the postwar years is that of a completely chaotic nation, destroying itself and its past. The prospect is not very reassuring for those who expect the war to usher in a brave new world.

If William C. Johnstone has his way, Japan's "future" is practically a thing of the past. In twelve chapters, dealing with such controversial matters as "Surrender and Occupation," "Disarmament," "The Imperial Throne" and "Social Reconstruction," the author has neatly solved almost any problem that might be presented with reference to post-war Japan.

Another Impression Now Ready

Paul of Tarsus

By Rt. Rev. Joseph Holzner

Translated by Frederic C. Eckhoff

Three Maps

\$5.00

The author has a thorough grasp of the sources, based on the best and most scientific commentaries on the Acts of the Apostles and the Epistles of St. Paul. His knowledge is coupled with a gift for literary presentation. In consequence, we have a portrait of St. Paul which is trustworthy, captivating, and inspiring.

—*The Catholic Historical Review.*

This is just the publication we have been yearning for . . . a biography based on fact, interesting, entertainingly, and competently told. Every priest, every religious, every man and woman of the laity should read this book. All will derive information, edification, inspiration and pleasure from Monsignor Holzner's account. It will enable them to appreciate more fully that greatest figure in world history after Jesus Christ, and to read more understandingly his imperishable writings.

—Joseph L. Lilly, C. M., in *The American Ecclesiastical Review*, August, 1944.

. . . a great story magnificently told.

Read Paul of Tarsus, and remove forever from your mouth the taste of the lies that others have written about him.

—Daniel A. Lord, S.J., in *The Queen's Work*, June, 1945.

B. Herder Book Co.

15 and 17 South Broadway, ST. LOUIS 2, MO.



Be an
**ANGEL OF
MERCY**
in
Foreign Fields

THIS IS A MISSIONARY CONGREGATION, all of whose members are destined to work in either the Islands of the Pacific or in the British West Indies, engaging in the catechetical, medical, educational and social work of the more primitive missions, and in care of lepers.

If you are between 17½ and 35, and have good will, good health, love of God, and the spirit of sacrifice, you are invited to write to:

Missionary Sisters of The Society of Mary
St. Theresa's Convent, Bedford, Mass.

THE NEWMAN BOOKSHOP—Catholic Booksellers

Westminster, Md., and 826 Newton Street, Brookland, D. C.
Catholic and Secular Books of All Publishers Promptly Supplied.
Best Library Discounts to All Catholic Institutions. Secondhand
Catholic Books Bought and Sold. Catholic Libraries Purchased for
Cash. Catalogues issued monthly to Reverend Clergy and Religious.

HOLY BIBLE DOUAY—RHEIMS CHALLONER VERSION

1,300 pages. 14 colored maps. Family record.
\$2.75 to \$15.00. Send for circular AB343.

33 Barclay St. C. WILDERMANN CO. New York 8, N. Y.
THE DOUAY BIBLE HOUSE

NOTICES Rates Six Cents per Word Each Insertion . . . Payment with Order

JESUIT HOME MISSION—ONLY A CHAPEL now.
Help us to GROW. Small contributions are PRECIOUS
and WELCOME. Rev. John A. Risacher, S.J., Holy Cross
Mission, Durham, North Carolina.

190 MEXICAN children ask Sisters to stay and teach them.
Father Fred *must* build Convent. Please send a dollar to
St. Christopher's Mission, Lampasas, Box 166, Texas.

NATIONAL MARIAN RESEARCH LIBRARY: Booklist
containing 2600 titles on our Blessed Mother now available at
50¢. Marian Library, University of Dayton, Dayton 9, Ohio.

IRISH Books, Belleek China, Linens, Cards, etc. Write for
Catalogue, Irish Industries Depot, Inc., 876 Lexington Ave.
(Near 65th St.), New York 21, N. Y.

WILL you join the Catholic Unity League Library?
415 West 59th Street, New York 19, N. Y. Catalogue of
10,000 Books, 30 cents. Annual Dues, \$1.00. Books may be
kept two weeks. Postage, 3 cents a pound. Rev. Bertrand
L. Conway, Paulist.

MISSIONARY PRIEST, working alone in four counties,
only 70 Catholics in population of 140,000, needs your
prayers and gifts to survive. Will you help? Rev. Louis R.
Williamson, Hartsville, South Carolina.

HELP Colored Arkansas Mission. Bought property. Please
help me build Sisters' Convent, and spread our Faith among
the Colored. Donations urgently needed. Father Joseph
Hanichak, C.S.Sp., Saint Cyprian's Mission, Box 108, Helena,
Arkansas.

WARNING! Heat waves coming—get Breezy Cassocks and
keep cool. Made by tailors of the better kind. Better fit—
Better service. In business for 3 generations. Victor Pascal,
170 Fifth Avenue, New York 10, N. Y.

CATHOLIC BOYS' TUTORAGE. Delicate boys need not
lose school year. Private tutoring in upper grade and high
school subjects. Preparation for college entrance examinations.
1610 N. Sawtelle, Tucson, Arizona.

Crisp little sentences given at the end of each chapter settle precisely the procedure to be followed. Two may be quoted, so as to be fully appreciated: "Occupation should be undertaken to whatever extent necessary to bring about the complete defeat and surrender of the Japanese. Occupation should be undertaken to the extent and for the period necessary efficiently to disarm the Japanese and demobilize their armed forces." All armament works are to disappear in Japan; all airplane plants are to suffer the same fate; minerals essential for heavy manufacturing are not to be imported; only a few boats for coastwise fishing are to be left to the Japanese; the Emperor is to be removed; Japan is to acquire overnight a system of representative government actually much more responsive to public demand than the one now functioning in this country.

The author seems unaware of the presence in Japan of the Japanese people; they are practically disregarded in his carefully laid plans. This reviewer is no prophet, but if the Japanese people accept the future planned for them by Mr. Johnstone, then every proposal made in America for the vanquished Germans will also be enthusiastically accepted, and the defeated will work strenuously and endlessly to recompense the victors for war losses. Anyone who looks for such a development in either Asia or Europe is simply naive and more than a little bit silly.

PAUL KINIERY

AMARU. By Robert Dean Frisbie. Doubleday, Doran and Co. \$2.50

ALL THE ELEMENTS of a rousing, first-class romance are here. Take an island in the South Seas, a beautiful girl, a treasure—not, mind you, a few pearls, but a whole soup tureen of them—a secret island, an adventuresome lad, thrills a-plenty and beautiful writing, and you have *Amaru*. Although the elements are somewhat stereotyped, the development of the story is entirely original. The resemblance to Stevenson is marked without being merely imitative.

It is unfortunate, however, that *Amaru* is marred with vulgarity, profanity and entirely unnecessary amorous goings-on. After all, the back-to-nature philosophy of the author—who lives in just such a paradise as *Amaru* with his native-girl wife—mirrored in the conversations of the characters, is more apt to offend than to interest the general reader. Philosophy is one thing; an interesting tale, undoubtedly another.

Tidied up a bit, with probably not more than three or four pages altogether omitted—none of them essential to this interesting tale—*Amaru* would be ideal reading for the entire family.

JOHN J. CONRON

PERSONALITY AND SUCCESSFUL LIVING. By James A. Magner. The Bruce Publishing Co. \$2.75

FATHER MAGNER'S BOOK is not just another version of "How to Win Friends and Influence People." It strikes a deeper note than that. Though written in a very pleasing and readable style, and abounding in illustrations and practical applications, it is based on sound psychology and religious principles. It is an analysis of the elements that form an integrated Christian personality. The beauty of the book is that it combines the natural and the supernatural in a remarkable way. A fine balance is struck between the motives on a natural level and the supernatural forces that should and must play a part if successful living is to be accomplished in a full Christian life.

With a keen insight into human motivation, drawn from experience, careful observation, extensive reading and a knowledge of the theology, Father Magner has succeeded in giving us a Christian psychology of right thinking and right acting. It is unique in that it could be profitably used as a supplementary text in any of the multitudinous courses in psychology given in colleges today, and it could just as profitably be used as spiritual reading.

Taking personality as "really the individualization of one's spiritual nature," the proper emphasis is placed on spiritual values, but not to the exclusion or neglect of externals. Masters of the spiritual life will be sure to note the judicious application of the rules for the discernment of spirits, and all will enjoy the delicate humor that depicts the foibles of hu-

man character. One minor criticism is that Father Magner seems to have nodded a bit when speaking in an *obiter dictum* of the definition of Catholic Action, but this will hardly detract from a book that should have a deservedly wide circulation.

E. J. FARREN, S. J.

MEDITATIONS ON ETERNITY FOR RELIGIOUS. *By the Venerable Mother Julianne Morell, O.P. (Translated from the French by the Dominican Nuns of Corpus Christi Monastery, Menlo Park, California.)* Frederick Pustet Co. \$2.50

THE DOMINICAN NUNS of Corpus Christi Monastery, through their translation, have rescued from the comparative oblivion of almost three centuries these meditations, written by a saintly nun and most extraordinary lady. Julianne Morell was an accomplished linguist at the age of twelve, sufficiently proficient in metaphysics and jurisprudence at fourteen to be a candidate for the doctorate. To her father's great sorrow, she turned her back on these exciting academic prospects and entered the Monastery of Saint Praxède, where she lived out her holy and industrious life. Obedience required her to emerge from the obscurity she loved to write several books, of which this collection is one.

The meditations reflect her background; they are rooted in tradition, shot through with patristic and scriptural references, lean and sinewy and free from the pseudo-mysticism which was in the air as she wrote. Like many of the elder hagiographers, Venerable Julianne was homily-minded, seeing significance in every possible accommodated sense of Holy Writ. This is somewhat tiresome because it seems strained to the modern mind and it occasionally causes a spiritual concept to collapse into a conceit, as in her sixteenth meditation on "Regular Observance." The book would be enhanced by an index, topical or analytical. It is shaped to be the companion volume or even the text for a Retreat of ten or fifteen days.

WILLIAM A. DONAGHY, S.J.

THE HAYS OFFICE. *By Raymond Moley.* Bobbs-Merrill Co. \$3.75

THOUGH MOST CINEMAGOERS have heard of, maybe glibly spoken of, the Hays office, it is fair to bet that a large portion knows little or nothing of its origin, its organization or its activities. Mr. Moley has put this record down in a concise, readable manner, with Will H. Hays always the focus of his attention. From the time the then Postmaster General accepted an offer by some of the country's moviemakers to become a leader of their industry—back in 1922—down to the present, every important step of his way is traced, his early experiments, the later developments both in his own office and with the public.

The varied functions of the organization created and expanded through the years by the so-called Film Czar will all interest the lay reader, but probably the phase that has resulted in the Production Code Administration will prove most intriguing. This branch's history, with the contributions of Martin Quigley of the *Motion Picture Herald*, Rev. Daniel A. Lord, S.J. and Joseph I. Breen, is packed full of arresting material. It is apparent that Mr. Moley has had access to the voluminous files of the Hays office, and though he may have omitted some pieces of information for one reason or another, he has included a tremendous amount of pertinent motion-picture information.

MARY SHERIDAN

THE MOST REVEREND CHARLES F. BUDDY is the Bishop of the Diocese of San Diego, California.

THOMAS F. DOYLE is on the staff of *Religious News Service*, New York City.

BROTHER I. LEO, Associate Professor of Chemistry at Saint Mary's College, Winona, Minn., was chairman-elect of the Memphis Section of the American Chemical Society in 1943.

PAUL KINIERY is Head of the History Department at Loyola University, Chicago.

MARY SHERIDAN, an active member of the Legion of Decency, is AMERICA's film critic.

FAVORITE NEWMAN SERMONS



Edited by

DANIEL M. O'CONNELL, S.J.

Thirty-one of the Cardinal's pulpit discourses, including the Second Spring, Christ Upon the Waters, Omnipotence in Bonds, etc. The best in one volume. Appropriate for re-reading and study during the year in which Newman's conversion to the Church is celebrated. A beautiful gift book for the centenary year.

\$2



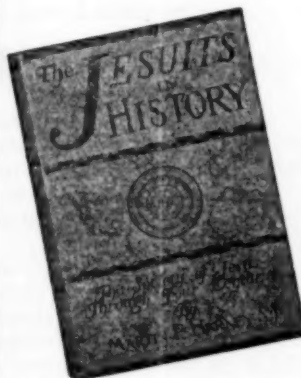
THE IDEA OF A UNIVERSITY

Edited by

DANIEL M. O'CONNELL, S.J.

The great prose masterpiece—a treatise on the fundamental principles of education, literature, science, and their bearing upon life and conduct. Prepared for private reading and as a class room text by the outstanding Newman authority. Foreword by Brother Leo. Excerpts from Ward's biography. Bibliography.

\$2



THE JESUITS IN HISTORY

By

MARTIN P. HARNEY, S.J.

An American Jesuit tells the story of his order through the four centuries of its existence. A one-volume history, complete and up-to-date. Fast moving narrative. Vast scholarship. The thrilling story of Loyola's sons from Manresa to Manila.

\$4

AMERICA PRESS PUBLICATIONS

THEATRE

AMERICAN CLASSIC. There is some talk going around that the approaching season will bring with it a long overdue revival of *Show Boat*. Fifteen long years have passed since Edna Ferber's gorgeous tale was last seen on the New York stage. The original production, with Flo Ziegfeld at the helm, was in 1927. There was a London production in 1928 (or '29) and a New York revival in 1930. Since that revival a new generation of show-lovers has grown up, a luckless generation who have seen only the film versions of the story.

There would be considerable disagreement as to whether *Emperor Jones*, *Tobacco Road*, *Mourning Becomes Electra*, *Of Thee I Sing* or some things by Elmer Rice, Maxwell Anderson, Clifford Odets and some half-dozen others should be included in a list of top-rank American stage stories. But any consensus would include *Show Boat*. Its long absence from the stage is nothing less than a theatrical scandal.

If at long last another revival is coming up, perhaps we can afford to let bygones be bygones, while anticipating the third showing of the only unquestioned classic of the American stage. In the meantime, one can indulge in the interesting pastime of speculating on who will derive greater enjoyment from the revival, the youngsters seeing the show for the first time or their elders, grateful for another grand experience before shuffling off this mortal coil. I think the older folks will have the better of it, for they, while luxuriating in the revival, will have the pleasure of recognition and comparison added to present enjoyment.

Veterans of the theatre public will inevitably compare the cast of the revival with the galaxy of performers who made the previous productions well nigh incomparable.

The original cast included Helen Morgan, Charles Winiger, Norma Ferris, Edna May Oliver, Joseph Morris and Jules Bledsoe, the latter creating the role of Joe, the Negro handyman who sings *Old Man River*, the song that makes the show. Paul Robeson played Joe in the London production. In the 1930 revival, most of the principals were in the roles they had created, except that Robeson took over Bledsoe's part. I thought Robeson was much better in the role than Bledsoe. The original Joe had a powerful singing voice but it lacked Robeson's lyric quality. Bledsoe's speaking voice, compared with Robeson's, was a harmonica compared with a Cathedral organ.

Shucks! When I'm just getting warmed up for a handsome splurge of reminiscence I reach the bottom of my space. Anyway, I hope the new people in charge of *Show Boat* won't tamper with the story in an attempt to modernize it or bring it up to date. The Ferber story is a priceless specimen of Americana, a sort of adult *Huckleberry Finn*, and the Ziegfeld production was perfect.

THEOPHILUS LEWIS

FILMS

OVER 21. Growing old, being almost fortyish in particular, is quite a problem according to this record of the struggles of a one-time newspaper editor and his literary wife. The pair, played by Irene Dunne and Alexander Knox—in a manner that is a real contrast to his well known Wilson characterization—pass through a series of laughable, sometimes hilarious tribulations, when he joins the Army at the advanced age of 39 and has a rigorous time of it before he graduates from OCS. As a whole, the mood of the picture is sparkling comedy, though now and then a serious tone is injected with a message on peace, "one world" and such things. Some topical angles have their place in the scheme of this laughable story, for the writing husband and wife find themselves involved in the hectic life of a town near an Army base where housing shortages and haphazard living prevail. Miss Dunne always manages to make the most of her role as the "over 21" mate who writes editorials and signs her husband's name to save him from worry while he is in training. Giving a typical performance is Charles Coburn as the gruff publisher who does his best to get his former editor back from the service. Breezing along at a fast pace, there is fun for mature audiences in this gay piece of diversion. (Columbia)

WITHIN THESE WALLS. Even though the "crime does not pay" theme is obvious at every turn of the plot, there are enough tense interludes in this story of prisoners to rate it as passable entertainment for adults. When a crusading judge (Thomas Mitchell) demands reforms in a prison notorious for its corruption, he gets the chlorinating job himself. Life behind the institution's walls presents many problems for the man, his daughter (Mary Anderson) and his son (Edward Ryan). When the latter turns criminal (though he finally pays his debt to his family and society) the warden takes a new attitude toward his reform work. Because the acting is sympathetic, this picture is more effective than the frequently trite material warrants. (Twentieth Century-Fox)

CHRISTMAS IN CONNECTICUT. There is no particular reason why this jumbled farce had to have either Christmas or Connecticut for its time or place. In fact, to this reviewer there is no particular reason for the picture. Barbara Stanwyck and Dennis Morgan are the dizzy team who become involved in some mad adventures, too often in bad taste, when a lonely Naval hero goes to spend a few days at the home of a supposedly happy wife and household-column conductor. In every way the offering misses fire, and succeeds only in being objectionable because of suggestive references and remarks and a light treatment of marriage. (Warner Brothers)

MARY SHERIDAN

PARADE

IN THIS STRANGE WORLD men may be placed behind prison bars for crimes committed by others. . . . In one State lately a youth spent eighteen months in jail for a hold-up staged by others; a middle-aged man, seven years for receiving stolen goods received by somebody else; a young man, over a year for a robbery committed by another. . . . Most sensational case of this type to occur recently involved a home-loving husband and father who, at the age of fifty-six, after a life of rectitude, was peering into the years ahead with a good deal of optimism. . . . In a world less strange than this one his optimism would have been well founded. . . . In this particular world, however, because he happened to look like a professional forger, his cheery outlook lacked foundation. . . . Like a bolt from the blue, tragedy hit him and his family. . . . He was charged with forging a check, placed on trial. . . . Bank tellers he had never seen swore he was the man. . . . He was convicted and spent three years, four months in Sing Sing before being released on parole. . . . By the merest accident, his innocence was established. . . . Speaking of the affair, this grievously wronged citizen said: "I was arrested, charged with forging checks. I was amazed. I couldn't speak. Five people identified me as a forger. Testimony unfolded that I was a sleight-of-hand wizard. I looked at the jury, bewildered, when it was

testified that I could switch identification cards at bank-windows like Houdini. I had to stand before the judge and hear him blast me, giving me five to ten years in Sing Sing. I thought it was a good thing I was not charged with murder. After a year in Sing Sing, I gave up hope." . . . His wife, a nervous wreck, tried to keep the terrible news from the children. She said: "I visited him every week, but I always told the children their daddy was in a hospital. Finally, however, I had to tell the oldest boy."

What a frightening prospect would face the human race if cases of mistaken identity were possible in the next world. . . . If the innocent could be sent erroneously to hell and the guilty to Heaven. . . . If a man could say: "The Great Judge accused me of things I never even heard of. Angel after angel swore I was the man. I was bewildered. I had to stand and hear the Great Judge denounce me and condemn me to hell. Once in hell, I gave up hope. . . . I had hoped to meet the wife and children in Heaven, but now I know there's not a chance." . . . No such prospect, however, faces the human race. . . . In the next world nobody will be punished for crimes committed by others. . . . In the vast Eternal Prison there will be not one innocent, misjudged person. . . . Not even one.

JOHN A. TOOMEY

CORRESPONDENCE

TRAGEDY STALKS ITALIAN STREETS

EDITOR: A very wonderful Catholic family in Palermo, Sicily, Dr. and Mrs. Pietro Leone, have begged me for help. From their letter of May 21, 1945 (mailed on that date), I quote:

You must have read in the newspapers of the terrible problems we are now facing, with thousands of children, half-naked, half-starving, running wild in the streets of our cities. They beg, steal, commit every kind of crime. The majority of them were once good children, but the war broke up their homes. Their fathers have either been killed in action or are prisoners. Their homes have been destroyed by the bombs. These children, both male and female, are reckless. The boys are growing into perfect criminals. They steal; they pick the pockets of the American sailors. Some are at the service of unscrupulous, greedy people who employ them to lure the American soldiers and sailors into bars or houses of ill fame. Girls just out of their teens walk the streets, forced by hunger and by the need to bring something to eat to their smaller brothers and sisters into becoming prostitutes.

Recently I have organized a committee of good Christian women for the purpose of helping the poor children of our city. Our aim is to get as many of the boys and girls into orphanages and homes for children as we can. The obstacle to our work is now this: though we have the orphanages and other institutions to put the children in, these institutions are at present in bad shape as far as beds, linens, clothing, dishes, are concerned. During the bombing period, thieves and some of the civil population robbed the institutions, carrying off everything—mattresses, bed-linen, dishes, silver, and even religious objects. Nothing could be found for them, therefore, except a few things which the Navy, through the Chaplain and the generosity of a few sailors, has given. We have few things and, unless we first prepare the institutions, we will not be able to put the wild children into them. We have read that the American Red Cross and Catholic agencies have sent clothing, but in Sicily nothing has arrived so far. This is a neglected island.

Take, for instance, the Franciscan nuns of the children's hospitals. We have here eleven of these nuns, with no sandals, no stockings; and their garments are so old and ragged that it is a shame to see how tragic is their condition. The Superior, Sister Vincent, a sweet nun and a very good friend of mine, has begged me to write to some Franciscan convent in America and ask for clothes. Naturally we do not want them free. In Sicily we do not have dry goods, the factory having been destroyed, and therefore we cannot buy any. I, of course, do not know any Franciscan convent in the United States. Perhaps you know of some. If they will buy the brown uniforms of the Franciscan nuns—the sandals, the *saggolo* (the linen for the neck), the veil and the stockings—and let me know how much they have spent, I shall send them a money-order.

Perhaps you can help me for some institute. If you belong to some Catholic organization, you would perhaps send my plea to them. Perhaps they might collect old bed-linens, old clothing—anything—and send the materials to my address. I will see that the Superiors of the institutes will write a receipt. I am the president of the organization to help the institutes. The organization is called *Siamo con Voi* (We are with you). Every week I visit the institutes which are in the worst condition, and try to help them. In one orphanage they have only five aluminum drinking vessels for 95 children. At the children's hospital, in my husband's ward, there are 65 children under surgical care, and they have only seven cups. Of aluminum dishes they have only 25; the children must take turns in eating.

You should see my home every day. To it comes a long pilgrimage of nuns and priests, all begging for their

orphanages. Do you suppose that, with the help of some other good Catholic girls of your type, you could send packages to us? Is it too much that I am asking? Catholicism is universal; Christ is universal; love for mankind is universal. The children of Palermo are in need. Other people, happier, must help them. I do not want you to do this work alone.

Dr. Leone, a baby and child specialist, needs all kinds of supplies for their hospital. Soap is a very precious item. They have practically no resources in Palermo with which to buy any kind of merchandise. For 200 sick infants, they had two nursing-bottle nipples for feeding! We have sent several gross of these in response to their appeal, many boxes of food, clothing, hospital necessities (including surgical instruments) but they need to receive hundreds and hundreds of boxes of such things.

For the present, post-office regulations permit sending packages to Palermo. Specifications are as follows: four-pound box, wrapped, sealed at each end with sticking tape. Customs forms can be obtained at the post office, to be filled out and attached to each box. Write on each package: "General License, G. Post." One person may send one box per month. No duty on this merchandise, as it is critically needed. Cost is 14 cents per pound for postage. Soap to the value of one dollar may be sent in one shipment; used clothing, used shoes, new merchandise of not over \$25 value. No single food item over \$1. (Recommend use of overseas boxes.)

Address: Dr. and Mrs. Pietro Leone, Via Libertà 26, Palermo, Sicily.

Certainly Christ will bless every person who actively participates in this apostolate for the children of Palermo, for His sake.

Providence, R. I.

DORIS ANN DORAN

NAVY RELIGIOUS NEWS CENTER

EDITOR: I am sure you would be pleased with our religious news center at this base, in which we display magazines of all the various church groups. It is something unique, and appeals to the men.

Thank you for sending us the two copies of all your issues. We keep them all, so that the men can go over both old and new issues. Any other publications you get out can be used also. They will be a help to the men of your faith located here and on the ships. Every good wish, and may God bless you.

Naval Base, Navy 3205
FPO, San Francisco, Calif.

N. M. WITHERSPOON,
Base Chaplain

LIBRARIANS, PLEASE NOTE

EDITOR: The confidential and other papers of the San Francisco United Nations Conference on International Organization are being released to the public. Reproduction is by photo-offset process in eight or ten large volumes at a maximum price of \$90. Distribution is through the Library of Congress.

This series should be in the library of every Catholic institution of higher learning, if we are to carry our full weight in building a new world of international collaboration. Possession of the basic documents is a minimum first step. Here will be found a rich and varied source for student term papers, as well as for advanced theses.

At San Francisco I was told by Jesús María Yepes of the Delegation of Colombia that "We Catholics can and must take this Charter as our own." This, despite the fact that, as a distinguished authority on international juridical problems, he was better aware than most of the defects of the Charter. Today his words apply first and foremost to Catholics in the United States.

New York, N. Y.

ROBERT A. GRAHAM, S.J.

FORDHAM UNIVERSITY

NEW YORK, N. Y.

Founded in 1841

Conducted by the Jesuits

At Fordham Road, Bronx, New York 58, N. Y.

FORDHAM COLLEGE

Boarding and Day School on 70 Acre Campus
New Freshman Class, September 25, 1945

COLLEGE OF PHARMACY

New Freshman Class, September 17, 1945

GRADUATE SCHOOL OF ARTS AND SCIENCES
FORDHAM PREPARATORY SCHOOL

At 302 Broadway, New York 7, N. Y.

SCHOOL OF BUSINESS
SCHOOL OF LAW
SCHOOL OF EDUCATION
SCHOOL OF ADULT EDUCATION

At 134 East 39th St., New York 16, N. Y.

SCHOOL OF SOCIAL SERVICE

Catalogues of Each Department Sent on Request

CRANWELL PREPARATORY SCHOOL

Catholic school for boys, under direction of Jesuit Fathers. Four years college preparatory; eighth grade. Complete courses in mathematics, languages and sciences. Good study habits. 400-acre estate, beautifully located in the heart of the Berkshire Hills. All sports for all seasons. 18-hole golf course. Resident nurse. Catalog on request.

426 Lee Road, Lenox, Mass.

Rev. Maurice V. Dullea, S.J.

MARYWOOD COLLEGE

Accredited Catholic college for young women, conferring A.B., B.S., B.M. degrees. Prepares for careers in Medicine, Law, Music, Dramatics, Teaching, Home Economics, Dietetics, Secretarial Science, Librarianship, Nursing, Social Service, Clinical Psychology. For catalog, address Marywood College, Box A, Scranton, Pa.

URSULINE COLLEGE

FOR WOMEN ♦ CLEVELAND 6, OHIO

BACHELOR'S DEGREE IN ARTS AND SCIENCE

Music, Art, Teacher Training, Dietetics
Home Economics, Business

RESIDENT AND NON-RESIDENT STUDENTS

MOUNT SAINT AGNES JUNIOR COLLEGE

MOUNT WASHINGTON, BALTIMORE 9, MD.

RESIDENT AND DAY STUDENTS. Accredited by Middle States

Association of Colleges and Secondary Schools

Liberal Arts—Pre-Professional—Secretarial—General and Medical—Music

Conducted by the Sisters of Mercy of the Union

Mary's Assumption

by

Raphael V. O'Connell, S.J.

This book deals with the circumstances of Mary's death and burial. It discusses the story as found in the apocryphal writers and the Roman breviary. It presents the ancient tradition in the Latin Church, the Greek Church, the Liturgy, offers all the arguments.

\$1.50

AN AMERICA PRESS PUBLICATION

THE WORD

A WISE PRELATE in the course of a commencement address referred to the college as "the school that of all schools in the city is nearest to me." The faculty's eyebrows rose in appreciation of the compliment. The graduates and students and parents applauded. Only later did they stop to wonder just what the prelate meant. The college actually was right alongside his residence. Was he merely noting this physical nearness, or was he speaking of nearness to his heart? Nobody ever asked him, and the discussion went on into the wee hours of the morning. That commencement was many years ago and the discussion still goes on.

The cynical lawyer in the Gospel of the Twelfth Sunday after Pentecost thought he was going to draw Our Lord into a similar long and fruitless discussion. The word "neighbor" in Latin means simply nearest. In English it means one who dwells nearby, a "nigh-dweller" as some of our more scholarly books put it. The lawyer probably wanted to ask how close a man has to live to be a neighbor. One door away? Several streets away? Are all the people in one town neighbors? How about those in other towns? Then, he could have gone into endless distinctions based on blood relationship and marriage ties and nationality and business interests and all the things that bind men together. Interestingly enough, most of us would rather enjoy such a discussion. "Why should I be expected to help him?" is too often our first reaction to a neighbor's need.

Wisely, our Lord cut the discussion short by making it practical. He did not answer the question exactly as it was asked. He simply made it clear that anyone who believes in his obligation to love his neighbor as himself should be willing and ready to be a neighbor to anyone in need. Being a neighbor simply means holding out a helping hand to a fellowman without stopping to figure out the claims he may have on our help.

Now, there are many ways of holding out a helping hand. Everybody in the world is in need of prayer, and we become neighbors to all the world if we include all the world in our praying. We must include all the world in our offering of the Mass, for we offer the Mass "for our salvation and for that of the entire world." The hundreds who jostle us on streetcars and in subways need our prayers. The bus driver who takes our fare, the grocer who cannot give us the meat we want, the waiters and waitresses who serve us in restaurants, the heroes and heroines who parade before us on the screen, the girls who dance for us on the stage: they all stand in need of our prayers—quick, personal prayers.

That is an easy way of being neighbor to all the world. Is it? It means constant thoughtfulness, constant prayerfulness; and that is not easy. It means worthwhile praying, and worthwhile praying includes keeping ourselves close to God so that our prayers may have value. That includes sanctifying ourselves for the sake of others, and God knows that is not easy.

One big value of neighborly prayerfulness is that it puts us in a mood to be constantly neighborly in more noticeable ways. It makes us want to do things for others. It may not be our "business" to help a stranger to the right streetcar or train. That is the "business" of paid guards. Neither is it our "business" to give a stalled motorist a push, or to find a seat for a factory-weary girl or a package-laden older woman, or to call an ambulance for an injured man, or to help some stranger recover a hat that the wind has taken for a toy. The missions may not be our "business," nor the children who need foster homes, nor the soldiers who need blood, nor the people throughout the world who need food and clothing. No, none of these things is our "business" unless, following the admonition of Christ, we wish to be neighbor to everyone in need.

We do not have to go looking for opportunities of neighborliness. They are limitless. They are not shy in presenting themselves. They do not have to be sought. They are in the home, in the parish, in the streets, in office and factory. They extend to the very ends of the earth, and today the very ends of the earth are very close. The important thing is the spirit of neighborliness. If the spirit is there, the doing will be there too.

JOHN P. DELANEY

NAZARETH COLLEGE

ROCHESTER 10, N. Y.

Conducted by the Sisters of St. Joseph

Courses leading to A.B. and B.S. degrees. Liberal Arts, Science, Speech and Dramatics, Social Service, Teacher Training, Commerce, Fine Arts, Public School Art, Public School Music, Premedical, Nursing, U. S. Cadet Nursing. College fully accredited by State and by National Board.

College of Mount Saint Vincent

Mount Saint Vincent-on-Hudson, New York 63, N. Y.

Conducted by the Sisters of Charity

OFFERS A.B. AND B.S. DEGREES

Liberal Arts, Nursing, Commerce Education, Pedagogy
Accredited by the Association of American Universities
Campus bordering Hudson River

One-half hour from Grand Central Station, New York City

WRITE FOR BULLETIN A

COLLEGE OF SAINT TERESA

WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association of Colleges. Accredited by the Association of American Universities. Registered for Teacher's License by New York Board of Regents. Degree of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing. A standardizing Conservatory of Music is maintained in connection with the College. Picturesquely located on the upper Mississippi. On hundred acre campus. Served by the "Zephyr", "Hiawatha", "The 400". ONLY FIVE HOURS FROM CHICAGO

College of Saint Elizabeth

A CATHOLIC COLLEGE FOR WOMEN, on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Standard courses in arts and sciences. Commerce, home economics, pre-medical, medical technology, teacher training, music, B.A. and B.S. degrees.

Address Dean, Convent Station, New Jersey

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women Conducted by the School Sisters of Notre Dame. Exceptional Advantages.

FOR INFORMATION ADDRESS THE REGISTRAR

MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON

NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal Arts. Confers B.A., B.S. degrees. National Defense Program, Pre-Medical, Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all depts. Athletics.

EXTENSIONS: 1027 Fifth Ave., New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y.; Fifth Ave. & 84th Street, New York, N. Y.
Address Reverend Mother.

Immaculata Junior College, Washington 16, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. Two year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.

SEMINARY — Four Year College Preparatory
Dunblane Hall — Grades 1 to 8. Address: The Secretary

Mount St. Joseph Academy

CHESTNUT HILL
PHILADELPHIA

Resident and Day Schools for Girls — Conducted by the Sisters of Saint Joseph College Preparatory and Secretarial Courses — Special Courses in Art and Music Affiliated with the Catholic University. Accredited by the Pennsylvania State Department of Education and the Association of Colleges and Secondary Schools of the Middle States and Maryland

SWIMMING POOL - GYMNASIUM - HOCKEY - TENNIS

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Home Economics, Commercial Education; Teacher Training, Dramatics, Pre-Legal and Pre-Medical Courses.

Two-Year Terminal Course in Secretarial Work.

Exceptional Opportunities in Art.

Beautiful Buildings.

Interesting Campus Life.

For further information Address the Dean

GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, NEW YORK

Conducted by the Sisters of the Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Sciences, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts.

Unusually beautiful location. Extensive campus.

FORTY MINUTES FROM NEW YORK

INCORPORATED IN 1897

TRINITY COLLEGE WASHINGTON, D. C.

An Institution for the Higher Education of Women

Conducted by The Sisters of Notre Dame of Namur

For Particulars Address the Secretary of the College

Regis College, Weston, Massachusetts

Conducted by Sisters of St. Joseph — Offering A.B. and B.S. degrees Standard Pre-Professional Courses for Preparation for Teacher-Training, for Secretarial Science, for Home Economics, for Social Service and Pre-Medical are offered.

For Catalogue, Address The Registrar

ROSEMONT COLLEGE, ROSEMONT, PENNSYLVANIA

A Catholic College for Women conducted by the religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. On the main Line P.R.R., 11 miles from Philadelphia. Address Registrar for information. Telephone Bryn Mawr 4514

ACADEMY OF MOUNT SAINT VINCENT

TUXEDO PARK, N. Y. — • — FOUNDED 1847

Chartered by the Regents. Accredited by the Middle States Association
COUNTRY SCHOOL FOR GIRLS

Beautifully located among the Ramapo Hills. College Preparatory and General Courses. Art, Music, Dramatics, Home Economics, Athletics including all sports. Send for illustrated catalogue A. Phone Tuxedo 230

Georgetown Visitation Convent

WASHINGTON, D. C.

Fully Accredited
Junior College and High School
for Girls with National Patronage

. . . . 146th Year

ADDRESS HEAD MISTRESS

College Preparatory and General Courses, Junior College, Secretarial and Medical Secretary Courses, Boarding and Day. Sports, Advantage of Country Life in the National Capital.

ACADEMY OF SAINT JOSEPH

IN-THE-PINES
BRENTWOOD, LONG ISLAND
NEW YORK

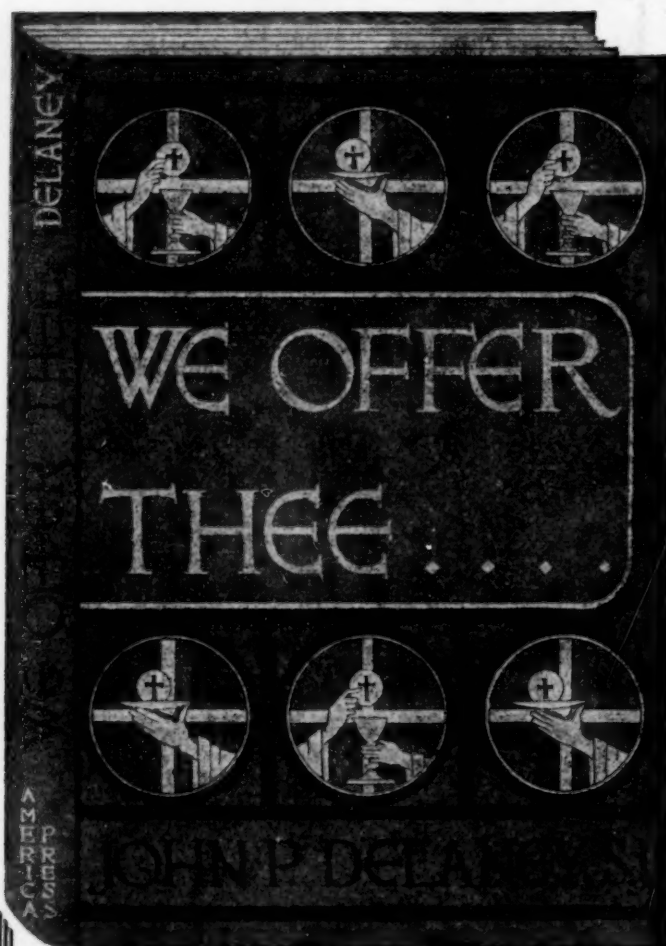
BOARDING and DAY SCHOOL
FOR GIRLS

Address: Directress

School Departments
Elementary and High

Affiliated with the
State University

Complete courses in Art, Vocal and Instrumental Music, Commercial Subjects; Extensive Grounds; Athletics; Horseback Riding; Outdoor Skating Rink



BRIEF COMMENTARIES ON
THE SUNDAY GOSPELS
SKILFULLY LINKED
TO THE MASS

These 59 sermonettes are about sin, death, imitation of Christ, courtesy, joy, Our Lady, heroism, human and divine love — all the big and little things of Catholic life. They appeared first in Father Delaney's weekly column, "The Word", in AMERICA in 1944.

Priests will find excellent sermon materials here. Each chapter takes a thought from the current Gospel and develops it into an interesting little talk — on suffering, for instance, or money or marriage or prayer. The book was written chiefly for the priest scheduled to give a parish sermon and searching for (1) a clear idea, (2) a fresh treatment, (3) a practical and modern application. Nearly all the talks are linked to the Mass and emphasize union with Christ, Priest and Victim. The book thus offers materials to Religious and laymen for meditation keyed to the Sunday Gospel.

\$2.50

AMERICA PRESS • 70 EAST 45th STREET • NEW YORK 17

